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The
CHRISTIAN CENTURY
Published Weekly

What the Sudetens Want

By Brackett Lewis

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The Car and the Bottle

By Mathieson Smith

AUGUST SURVEY OF BOOKS

Religious Liberty in the Philippines

Mr. Corrigan Loses His Way

Editorials

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In This Issue

MATHIESON SMITH

is a Chicago journalist who has already contributed book reviews to The Christian Century.

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The CHRISTIAN CENTURY

August 3, 1938

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Calendar of Coming Events

June 28-Aug. 5. Institute of International Affairs, Pennsylvania State College, State College, Pa.

July 25-Aug. 12. Writers' Conference, University of Colorado, Boulder, Col.

July 30-Aug. 13. Vacation Term for Biblical Study, St. Hilda's College, Oxford, England.

July 31-Aug. 7. Seventeenth Annual Bible Conference, Cedar Falls, Ia.

Aug. 1-14. Seventh Pastors' Institute and Educational Conference, Divinity School, Chicago Theological Seminary and Disciples Divinity House, University of Chicago, Chicago.

Aug. 2-8. World Christian Endeavor Convention, Melbourne, Victoria, Australia.

Aug. 4-10. National W. C. T. U. Convention, San Francisco.

Aug. 6-19. Seventh Canadian Institute on Economics and Politics, Geneva Park, Lake Couchiching, Canada.

Aug. 6-20. Congregational Vacation Conference, Star Island, N. H.

Aug. 9-14. General Church School Convention and Connectional Council, African Methodist Episcopal Church, Cincinnati, O.

Aug. 9-19. Alberta School of Religion, Fairweather Christian Fellowship Camp, Alberta, Canada.

Aug. 10-12. Congregational Retreat for Women, Star Island, N. H.

Aug. 10-14. Youth Temperance Council Encampment, Camp Robert Fairies, Decatur, Ill.

Aug. 15-24. Second World Youth Congress, Vassar College, Poughkeepsie, N. Y.

Aug. 21-28. Northern New England School of Religious Education, Durham, N. H.

Aug. 22-28. Seventy-Fifth Yearly Meeting of Friends, Oskaloosa, Ia.

Aug. 24-26. Youth Temperance Council Encampment, Spiceland, Ind.

Aug. 27-Sept. 1. Youth's Temperance Council Encampment, Y.T.C.A. Camp, Flint, Mich.

Aug. 25-29. Youth Temperance Council Encampment, Camp Elizabeth Lupton, Chattanooga, Tenn.

Aug. 29. Mid-West Synod, Reformed Church in the United States, Elmhurst, Ill.

Aug. 29-Sept 1. Youth's Temperance Council Encampment, Jackson Mills Camp, W. Va.

Sept. 6. Northwest Synod, Reformed Church in the United States, Alleman, Ia.

Sept. 7-17. Y.W.C.A. World Council, Elgin House, Lake Joseph, Muskoka, Canada.

Sept. 19-22. Y.W.C.A. Canada-United States Conferences, Elgin House, Lake Joseph, Muskoka, Canada.

Sept. 20-22. Evangelical General Board of Christian Education, Western Union College, Le Mars, Iowa.

Sept. 28-Oct. 2. Evangelical General Board of Missions and Missionary Centennial, Lemoyne, Pa.

Oct. 5-12. United Lutheran Biennial Convention, Baltimore.

Oct. 6-15. Evangelical General Conference, Johnstown, Pa.

Oct. 7-10. Y.W.C.A. Conference, Spokane, Wash.

Oct. 14-29. American Lutheran Biennial Convention, Sandusky, O.

Oct. 16-21. Disciples of Christ International Convention, Denver, Col.

Oct. 21-23. Ohio Baptist Convention, Toledo.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LV CHICAGO, AUGUST 3, 1938 NUMBER 31

EDITORIAL

A SPECIAL FUND of three hundred thousand dollars has been raised to tide thirteen American-supported colleges in China over the present difficult period. This is good news. Nothing but indomitable courage has kept the Christian institutions in China functioning. Many of them, driven out of their homes by invading armies, have had to transport students, equipment and faculty hundreds of miles to new locations. All have been forced to continue their work under makeshift arrangements. But not one has completely closed down. By keeping going they have discharged a duty not only to Chinese youth but to the future of the Christian enterprise in that war-torn land. For the influence of the Christian church in China has come to be tied up largely with the development of Christian colleges. The special committee, headed by Paul D. Cravath, which has thus protected the immediate future of these institutions has done more than any other agency since the outbreak of the war to insure the future of Chinese Christianity. Of course, the responsibility of America for the harried people of China is not discharged with this gift. It is reassuring to learn that early in the fall a general campaign will be launched among the churches to provide for the relief of the millions of Chinese civilians who are also in desperate need.

Raise Fund for Christian Colleges in China

To Test Legality of Movie Practices

THE GOVERNMENT has opened its drive against monopolies. Fittingly, it has begun with an attack on the moguls of Hollywood and the trade practices which they have imposed on the motion picture industry. Eight of the principal producing companies, twenty-five of their subsidiaries and 133 of their officers and directors are named as defendants in an anti-trust suit filed by Assistant Attorney-General Thurman Arnold on July 20. The complaint asks the courts to put an end to many trade practices, including block booking and blind selling, full line forcing, the imposition of preferred playing time in favor of producer-controlled theaters and the high rentals charged independent exhibitors. It looks as though the government's attack would center largely on block booking and the control of great chains of theaters by the Hollywood producers. Under the former practice, it is charged that independent exhibitors are left virtually without choice as to the pictures shown their patrons. Under the latter, independent exhibitors in many parts of the country have no chance to show important pictures until long after their freshness has worn off. In announcing its suit the government makes plain that it is not undertaken in any punitive spirit, but to clear up the legal haze which has surrounded these trade practices. From Hollywood Mr. Will Hays announces that the motion picture magnates will welcome a clarification of the relation of the anti-trust laws to their activities. And from the nation at large there will come a chorus of praise that a definitive ruling on block booking is at last to be secured. So it would seem that everybody should be satisfied.

British Monarch Visits Paris

OF THE THREE events crowded into a single week of European history—the visit of King George to Paris, Hitler's direct approach to Great Britain on the Czechoslovakian problem, and the renewal of British pressure on Prague for liberal treatment of the Sudeten demands—it would be hard to tell which was the most important. All must be considered together if their significance is to be grasped. The state visit of the British monarch to the French capital was conceived to offset the appearance of solidarity along the Rome-Berlin axis dramatized by the recent exchange of visits between Mussolini and Hitler. It was a gesture desired by the French to serve notice on the Germans that, in case of trouble, England would be found backing up France under any and all conditions. The extent to which the French desired that such a gesture should be made was revealed by the enthusiasm with which they greeted it when it became an actuality. Hitler's approach to the British, claiming his desire for a peaceful solution of the Czechoslovakian crisis

and proposing arbitration by the four major powers, was an attempt to plant misgiving in French minds at the very hour when enthusiasm over the king's visit was at its height. If England could be induced to reply to the German advance favorably, the German leader hoped that French fears of British detachment might again be roused. And Great Britain's renewed pressure on Prague to satisfy Sudeten demands suggested to all Europe that, while England might be ready to give a demonstration of the solidarity of the Anglo-French understanding, it might also be exacting a price from France which involved much the same abandonment of a French satellite as has occurred in Spain. Has France been forced to agree that Czechoslovakia will either give in to the Sudeten demands, or else?

Liquor Under Scientific Examination

IT IS scarcely necessary to direct attention to the importance of the article by Mathieson Smith, printed elsewhere in this issue. Here is given to the public for the first time, so far as we know, a summary of the results of several years of research into the relation between drinking and automobile accidents made by the Traffic Safety Institute of Northwestern University. The institute shows a commendable scientific reticence in announcing its conclusions. It refuses to make blanket accusations. But several of the facts brought out by its examinations of drivers are highly significant. As Mr. Smith's article shows, the Northwestern tests prove (1) that the problem of the drinking driver is not a male problem, since there are proportionately as many women drinkers as men at the wheel; (2) that the problem is not a "flaming youth" problem, since liquor-laden breaths are not found in any large number below the age of 20, and most drinking drivers are above 25; (3) that, whatever the explanation, more accidents occur at times when the proportion of drivers who have been drinking is highest. Dr. Thomas A. Gonzales, chief medical examiner of the city of New York, is not as chary as the university scientists in insisting on the responsibility of liquor for auto accidents. In a report recently made public, dealing with violent deaths in that city during 1936 and 1937, Dr. Gonzales states that in about 40 per cent of the automobile fatalities the victim was found to have been drinking. One out of every three of the pedestrians killed by cars had been drinking. The city of New York is rapidly increasing the number of autopsies made after all such accidents, and proposes from now on to make public a complete record of the part which liquor is playing in piling up this hideous massacre. Dependable facts of this sort, and of the kind gathered at Northwestern, are the first need for remedial action.

Japan and Russia Snap At Each Other

THE MOST OMINOUS factor in the recent Manchurian border incident which had Japan and Russia growling at each other was the absence of reliable information as to what happened and why. According to the Japanese the soviet troops, in occupying Changkufeng, trespassed on Manchukuan territory. But it is not certain that the precise hill occupied lies outside the Russian boundary. Maps of this region, where Korea, Manchuria and the Maritime Provinces of Siberia come together, are exceedingly vague and contradictory. Moscow stoutly insists that there was no trespassing. And when Tokyo perceived that there was not likely to be any backing down on the part of the Russians it quickly adopted a more conciliatory tone, so that the tension now seems, at least for the time being, to have passed. But why was the tension produced in the first place? Some of the reasons suggested by the Japanese are disquieting. Holding that Japan would never pick a fight with Russia while embroiled in China, commentators in Tokyo hint that the trouble was precipitated by the Russian army commander in the Far East, Marshal Bluecher. Rumors of a purge of Siberian army commanders have been rife for some time; one Russian general has fled to Tokyo, from which he has given out grim warnings of the intention of Stalin to clean out his eastern command. Recently, Tokyo charges, Marshal Bluecher had been ordered to report to Moscow, and the presumption was that disciplinary action awaited him there. By precipitating trouble with Japan at this juncture, Tokyo alleges, the marshal hoped to escape a treason trial. The whole explanation is conjectural and rests upon rumors which cannot be substantiated. But the multiplicity of such rumors adds one more element of instability to the already unstable situation in the Far East.

Is the TVA Yardstick an Estimate or a Guess?

TOO MUCH is at stake for the future of American society in the development of the TVA to allow the current investigation of that enterprise to hinge solely on the question as to whether TVA rates provide a fixed standard for the measurement of hydroelectric prices. It should be obvious that the cost of producing power in a plant which also serves the purposes of flood control and navigation can hardly be determined with scientific accuracy. Part of the equipment and operating expense is clearly chargeable to power production alone; part to other uses alone; but a large part to all three. And the pro-rating part in the nature of the situation must be largely arbitrary. Mr. Lilienthal practically admitted this at the very time when he was trying to convince the investigating committee that the allocation of costs was made on definite engineering data. In determining the "capital base"—that is, the value of the property upon which a fair income should be produced by the sale of power—Mr. Lilienthal testified that "an estimate was made by men of practical experience and based upon the best available data as to what a prudent businessman would pay for the Wilson dam property as a going concern for the production of electricity." But what a prudent businessman would pay for a plant to produce power would necessarily depend upon the rate at which he expected to sell the power. So the TVA determines rate by the value of the plant, which in turn depends upon an assumed rate. As to the value of the parts of the plant serving all three uses, that was allocated "50 per cent to power and 50 per cent to other purposes." And, added Mr.

Lilienthal, "this 50 per cent figure was arbitrary." Of course it was arbitrary. How could it be anything else? It is only Mr. Roosevelt's demand for a yardstick that has made it seem necessary to Mr. Lilienthal and Dr. Harcourt Morgan to claim that such a yardstick has been developed in the Tennessee valley. The TVA directors will be well advised to forget their attempt to present TVA rates as a universal yardstick and to concentrate national attention on the social uses to which, under government stimulus, cheap power can be put.

More Economic Security Or More Religion?

USING the remarkably effective technique which it has developed for taking soundings of public opinion, *Fortune* magazine has undertaken to find whether America rates economic recovery higher or lower than spiritual recovery, and what groups prefer which. In the total result, mammon led by a neck. The figures (omitting fractions) were: 43 per cent for more economic security first, 36 per cent for more religion as the primary need, and the rest either uncertain or inclined to believe that the two must go together. That only 3 per cent took the sensible course of voting for both can be accounted for by the fact that the questionnaire pointed strongly in the direction of a choice between them. Analysis of the returns shows that more men than women (51 per cent to 35) and more under forty than over forty (50 per cent to 39) laid first emphasis on greater economic security. Rural voters stressed religion more strongly than did urban. There was no great difference in the returns by economic levels, except that among the Negroes, who are heavily represented in the lowest economic group, the need of more religion was given decided precedence over the need of more money. When the totals are broken down by religious groups, it appears that the proportions voting for economic security and for religious uplift were, respectively: among Protestants, 39 and 41 per cent; among Roman Catholics, 48 and 33 per cent; among Jews, 70 and 10 per cent; among those of no religious affiliation, 51 and 23 per cent. It will be noticed that those groups which are more largely urban showed the most interest in economic security and the least in religion. It is rather surprising that among those who profess to be nonreligious almost one-third thought the world's need of more religion more urgent than its need of economic improvement.

La Follette Committee Explores The Journalistic Field

IT IS pretty hot in Washington these days, but the La Follette civil liberties inquiry goes ahead without interruption. Last week this Senate committee pushed its way into the field of journalism, and in two days of casual examination into the affairs of a Cleveland public relations firm it turned up at least two facts which deserve attention. On the first day, it disclosed the manner in which this firm, retained by the Republic Steel Corporation (the Tom Girdler company), worked out a campaign to put pressure on Birmingham, Alabama, newspapers during a strike period. Birmingham is a steel center. When strikes broke out in that area, the Cleveland public relations firm, working hand in hand with officials of the Republic company and its affiliates, devised an elaborate scheme whereby big businessmen and advertisers in the Birmingham district were induced to talk to Mr. Victor H. Hanson, publisher of two Birmingham newspapers, and Mr. James Mills, editor of the Scripps-Howard paper published in the same city. Both were to be persuaded, by means of such pressure, to take the "correct" view of labor questions. Both, in addition, were to be instructed in the value to Birmingham if the Tennessee Coal and Iron Company (subsidiary of U. S. Steel), were given some stiffer opposition from Republic. United States Steel, it seemed, was hardly "correct" on labor. The second day's inquiry revealed the same public relations firm passing along $1,000 a month to Mr. George E. Sokolsky, the supposedly independent commentator on economic and political questions whose articles have appeared regularly in the *New York Herald Tribune* and have been syndicated throughout the country. But the $28,599 which Mr. Sokolsky received from the Cleveland distributors between June 1936 and February 1938 was shown to have come originally from the National Association of Manufacturers and the American Iron and Steel Institute.

Mr. Corrigan Loses His Way

WHEN Douglas Corrigan, in the confusion incident to hopping off from New York under murky skies, slightly misjudged his directions and landed at Dublin instead of Los Angeles, he touched a chord in the American heart that had not vibrated even to the potent stimulus of Hughes or Lindbergh. The popular response was not greater, but different. There was in it less of respectful admiration merging into awe, and more of affection mingled with amusement. On second thought, there is plenty of ground for admiration at the superb craftsmanship and artistry of the exploit. But before one gets around to that, one must chuckle a bit at the apparent casualness of it, at the incongruity between the meagerness of the equipment and the perfection of the performance, and at the specious innocence with which the flier explained his unauthorized flight. One must speculate whimsically upon the tropism which perhaps, like that which turns the sunflower toward the sun, naturally drew a Corrigan toward Ireland when, with California in his mind, he carelessly gave rein to his heart at the moment of taking off.

Showmanship is the last quality that it would be decent to ascribe to this engaging and competent young man. To think that he had "planned it that way" would almost spoil it. But the best publicity man in the world could not have picked a more effective moment for the event. The magnificent performance of Howard Hughes and his crew in circling the globe in three days and a fraction had rendered us so nearly speechless with admiration that even intelligent people could think of little more to say than "How small the world is after all!"—which is as near ab-

solute zero as any remark a human being can conceivably make.

But beneath that lay the realization that the Hughes expedition exhibited a perfect combination of equipment, preparation and personnel. Everything that money could buy had been bought. Every instrument ingenuity could devise had been utilized. Tons of gasoline and other supplies had been laid down in advance at a dozen different points on the route. The resources of aeronautical science were brought to a focus to produce this astounding success. Mr. Hughes spoke accurately as well as modestly when he said that the triumph was not his personally but the cooperative achievement of a great industry. He did it in something of the same sense in which the conductor of a symphony orchestra makes music or as a general wins a victory with a mechanized army.

It was scientific efficiency in its finest form. And we like scientific efficiency. Mr. Hughes deserves all the acclaim he has received. He showed that transoceanic flying can be made less of an exciting game and more of an exact science. He left us humbly admiring but rather stunned by the intricacy and expensiveness of the enterprise.

Then, the next day, a young fellow pours sixty-nine dollars' worth of gas and oil into a nine-year-old plane with no instruments worth mentioning, pins up before him a map that might have been torn out of a geography, puts a couple of chocolate bars in his pocket, and blithely hops from New York to Dublin.

One of the stock stories about Lindbergh tells how he carried a few letters of introduction with him so that he would not be entirely without friends in Europe, little suspecting that half of Paris would be waiting for him at La Bourget field and that kings would be competing for the honor of entertaining him. His first words when he landed were "I am Charles Lindbergh." Corrigan arrived so casually that he not only had to tell them who he was and where he had come from but had to prove it. They weren't expecting him. How could they be, when he thought he was going to Los Angeles? He just dropped in, accidentally, so to speak.

Both the self-reliance and the apparent nonchalance with which the exploit was accomplished appeal strongly to the human sympathies and the sporting blood of the masses of our people. They admire scientific efficiency and they want aviation to be as safe as the best equipment and the cooperative efforts of all the experts can make it. But they are not quite satisfied to see the air become another domain reserved exclusively for exploitation by big business.

They admire the man who, able to buy two hundred-thousand-dollar planes and discard one of them, equip them with every device for flight and navigation, assemble a crew of trained specialists, and provide for ground service to meet every conceivable emergency on the flying fields of three continents, demonstrates that a flight around the world can be reduced to something like a trip by rail from New York to San Francisco in respect to both time and safety. But when a young mechanic simply licks his superannuated air-buggy into shape and flies across the world's worst ocean before anyone can stop him, the world takes him to its heart. His exploit was more than a spectacular and crazy stunt. It was a kind of declaration of independence in the name and for the benefit of the kind of people who do not have seventeen million dollars. It served notice that the air belongs to those who can fly, at least as much as to those who can buy. It showed that, even in such a highly specialized field of endeavor as aviation, the one-man expedition still has a chance of success —if the one man is competent.

We are exhilarated by this fresh demonstration that a good workman is more important than his tools. Even those of us who know our limitations too well to attempt to fly the Atlantic practically under our own power find our hearts strangely warmed by the spectacle of one who does it, as they are by the sight of a freckle-faced boy capturing with a willow pole and a string and a worm the elusive fish that are sought by anglers whose kits contain everything that skill can devise and money buy. One recalls too, that something like twenty-five years ago, when several highly organized expeditions with *safaris* and all that sort of thing had tried to cross Africa from Cairo to the Cape and none had ever succeeded, a couple of Oxford students on vacation went down and casually strolled across the continent from north to south with no more equipment than they could carry in their knapsacks. One of them, if we remember rightly, was a young Irishman named Tyrrell.

Romance lives again in the courageous adventure of one man, ill equipped but splendidly competent, against three thousand miles of sea and fog—especially when he can carry it off with such engaging simplicity and so gay an air. The achievement of Hughes and his crew was worthy of an epic of the air. Corrigan's flight was pure lyric—with a bit of an Irish lilt.

Religious Liberty in the Philippines

BUT for the veto of President Quezon the Philippines would have placed virtual control of a vital portion of the educational system of the islands in the hands of the Roman Catholic Church. A bill recently passed by the commonwealth assembly provided for compulsory religious instruction in all public schools. The bill was sponsored by the clergy of the Roman Catholic Church; it would have infiltrated Roman Catholic teaching throughout the school system; it was interpreted widely throughout the Philippines as a first move in an effort to restore the church to the position of domination over the state which it enjoyed in the days before the American occupation.

When this bill first came before the Philippine legislature it was fought by Vice-President Osmena, who is also secretary of the department of public instruction; by Assemblyman Camilio Osias, former assistant director of the bureau of education; by the Masonic order, the Protestant churches, and by other groups. These all attacked it as undemocratic, unconstitutional and unpatriotic. But the measure made its way through the unicameral assembly

and would have become a law had not President Quezon vetoed it. The president based his veto on his belief in the law's unconstitutionality. Only a constitutional amendment, he declared, could legalize turning over of a portion of the islands' educational system to the priests of a church.

Although President Quezon and Vice-President Osmena are members of the Catholic Church, both look with strong disfavor on the determined efforts of the Roman hierarchy to regain control of the government of the Philippines. The recent celebration of the twenty-fifth anniversary of the elevation of the Archbishop of Manila gave the president an opportunity to register, in a manner that caught the attention of the entire commonwealth, his position in this matter. Mr. Quezon delivered an address at the anniversary banquet, in which he felicitated the archbishop on his long record of service, expressed his warm personal friendship for him and then delivered an unequivocal warning to the church to keep its hand off the government. In private conversation the president is reported to have charged that the priests have not learned a thing from the experience of the past forty years, but are still intriguing for an opportunity to begin again to run the country.

Optional religious instruction in the Philippine public schools is now provided for by the constitution. The present law directs that public school rooms may be used for religious instruction if a sufficient number of parents make written request and if someone not employed by the government does the teaching. Both Protestants and Roman Catholics have taken advantage of this provision in years gone by, but the results have been so far from satisfactory in many communities that the Evangelicals took official action some years ago disapproving this approach to religious education. Not until recently has a Protestant vote reversed this stand, and it was qualified so as to apply only to localities where religious instruction could be given in the public schools without stirring up bitter strife and deep hatreds.

If the American occupation of the Philippines has any great achievements to its credit, the most important undoubtedly are the gift of a modern system of free and universal education and the establishment of religious liberty. Now that American control is being lifted, both these inestimable boons are in danger. The *Cabletow,* a Masonic monthly, calls the passage of the compulsory religious instruction bill through the commonwealth assembly a "shining example of legislation by virtue of the influence of Catholic meddlers." It is clear that the Catholic clerical forces are mobilized to "meddle" at any and every opportunity. The fact that only a presidential veto prevented putting priests in all the Philippine schools this year presages an early renewal of the struggle. If religious freedom is valued by the Filipinos, they will begin to gird now for that coming battle. In the meantime, Americans can see in these recent events in the commonwealth an indication of the purposes to which the Catholic Church will put a public school system whenever it gets the power. They will be well advised to let no fear of the "bigot" label blind them to the genuine danger which threatens their liberties.

'I Want to Write--'

EDITOR THE CHRISTIAN CENTURY:

SIR: The words at the head of this letter will strike a sudden chill into your editorial bosom. How many a time has there come to you a Bright Young Thing with the words on his lips: "I want to write something!" He perhaps adds the modest suggestion that you will throw open your columns to him. You inquire with your habitual courtesy: "What precisely do you want to write about?" He answers: "Oh that! I must leave that to you; what do you suggest?" The rest of the conversation must be left to the imagination of the reader.

But most certainly the chief thing to say to such a youth is: "Get on with it; if you want to write, write! If you wait for suggestions you are not likely to do much! Off with you! Produce the manuscript! Good afternoon!"

You will agree that it is best to give a few elementary rules by which a would-be writer may be saved from pitfalls, but the first rule is simple: "Don't write if you can help it."

If he must write, then he will be well advised not to be too fastidious. A man with the passion to write will not mind turning his hand to the humbler tasks. It is the mark of a good journalist, as Chesterton said, to make such work admirable. Dickens began Pickwick as an accompaniment to some pictures of sporting life!

Of course he must study the paper to which he sends his manuscript. He will not send a learned study of football tactics to your esteemed publication. (Although it should be added that while it used to be considered fitting for a bishop to write upon theology and a boxer on boxing, today in certain circles the bishop will be much sought if he writes about boxing, and the great heart of the public will want to know what the boxer thinks about the creeds. Strong men will wipe the tears from their eyes if they discover that a heroine from Hollywood can say much the same things as his own preacher says on the rare occasion when he hears him.)

But it still is broadly true that editors leap for joy when they find a writer who can give them something, which he knows, and few others know, or one who has a way with him. I wonder if you remember Barrie in *When a Man's Single.* If not, dig out your copy and keep it to lend to the next would-be writer who visits you. The hero of the book came to make his way as a writer in London and found a friend who gave him the best of advice. He was told to deal with the things of which he had direct experience, as for example the time when he was imprisoned in a sawmill during a snowstorm in Scotland. Anyone could write in general upon evolution, or the crisis—there is nearly always a crisis—but no one else could tell what it was like to spend Christmas in a sawmill in Aberdeenshire.

But in the end you will come back to that all-important word "must." If a man *must* write, then he will, and nothing that anyone can do will stop him, or ought to stop him. Snubs will not, nor cynical comments, nor even editorial "regrets," nor poverty nor loneliness; he must and there is an end of it.

Ever yours, wanting to write,

QUINTUS QUIZ.

The Car and the Bottle

By Mathieson Smith

FOR some years a Chicago newspaper has printed a feature called "The Massacre." This is a clock graph with fat, ominous hands—the hour hand indicating the number of dead and the minute hand the number of injured in automobile accidents within the city limits since the first of the year. On July 7 of this year, this macabre clock tolled 318 deaths and 9,334 injury cases. The knell had rung long and loud. And so needlessly. With six months of the year effaced from a calendar already red with human offerings, the clock hands stood at points corresponding to five minutes to seven on a wrist watch, measuring the progress of a peculiarly insane kind of carnage—in reality, an epidemic type of race suicide. War is evidently but one madness.

Chicagoans numbering 318 had met death, either as helpless pedestrians cut down to the level of the pavement or as riders trapped in twisted steel; in other words, nearly ten times as many persons as were killed in the recent wreck of the Olympian, which received wide publicity as the worst railroad disaster in fifty years. To augment this horror, 9,334 of our fellow citizens had been injured, permanently or otherwise, in the same fashion. At this rate, some 700 will have been killed and another 20,000 will go limping to the office or toss painfully on hospital cots by January 1, 1939. All this in one year, in one city.

Facts No Longer Shock

Yet these figures, growing as they do with hypnotic steadiness from day to day, seem to lack that aspect of sensationalism which other statistics, compressed into terse headlines, evoke. And some sensationalism, while not desirable in most cases, would help here. Here are facts seen by even the most casual news scanners every day. Hard, adamant facts. Readers become inured to them; the first shock, if any, fades into a feeling of monotony, and the healthy jolt a blatant headline deals is somehow never received. How quickly those who read "And Sudden Death," that jarring revelation of the results of reckless or unpracticed driving which appeared in *Readers Digest,* have forgotten their reaction to the blunt ghastliness which hit out at them from between the lines. Accidental deaths for the entire country have risen by 1,000 a year since that article was written a few years ago.

A moment's reflection must bring one to the conclusion that the hands on the massacre graph point, in the final analysis, to one of the most startling evidences of our lack of delicacy and understanding in controlling those machines which have made possible a civilization with almost boundless potentialities of growth, of salutary influence, and of life. What these hands mean in disclosing the extent of our carelessness, one might even say our heartlessness, is almost unbelievable. One wishes he might ignore them. But there they are, black and compelling. Then, as they expand to include not only dead Chicagoans but motorists throughout the country and the number of the dead rises from 700 to approximately 40,000 (a figure to break the mainspring in any clock graph), the desire for corrective action, or at least some attitude other than condonement, should become insistent in all who think and care.

What Action Is Possible?

But here a wall, a rough wall, is reached. What form should such action take? Obviously, simplicity has no part in this problem. It is one with many phases which present themselves in confusing interrelations and, to some degree, in a manner disguising their real importance. Anyone who sets out to weigh and value these phases in their relation to the whole and to one another meets difficulty in short order. A measure of human frailty must be considered in all calculations. Such factors are little responsive to scientific probing.

For example, under the figures given in the newspaper printing "The Massacre" is a statement that "more than 98 per cent of the city's [Chicago's] automobile fatalities are of a nature physically impossible on an elevated highway." This is probably true. Such a percentage is easily obtained from the proper charts. But here is a truth hiding other truths. According to data prepared by the Travelers Insurance Company (and these may be given considerable credence because of the classic stubbornness and skepticism of insurance claim adjusters) 10 per cent of all accidents investigated during 1936 were the result of recklessness and 21.9 per cent were due to excessive speeds. Thus, at least 30 per cent of all smash-ups on the road involve equating the human factor. How can the construction of elevated highways, no matter how carefully planned and built, prevent the operation of this factor? One, of course, cannot dispute the desirability of such highways, but in what degree will they reduce the number of accidents if drivers persist in dangerous speeding, in easing their private boredom in public recklessness?

The Driver Who Drinks

Under present circumstances, wherein many car owners remain oblivious to the responsibilities implicit in such ownership, death will strike only a little less unrestrainedly on the four-lane superhighway than in the street beneath it. And the same will hold true despite improvements in road building, such as perfecting the gradient of curves to the degree of accuracy attained by engineers in railroad construction, elimination of dangerous topographical features obscuring the driver's vision, and, lastly, the revamping of bad spots like those one state has marked with signs bearing the delightfully nonchalant warning: "Soft Shoulder, No Necking." Without a corresponding increase in driver responsibility and ability, such admittedly consequential changes as these will not stop the American tragedy of bloodshed on the roads.

Granting, then, that a fair one-third of highway crashes —incidentally, excluding those in which the car is struck by a train—result from needless speeding and general irre-

sponsibility, one comes face to face with another problem by derivation. This is the one posed by drivers who drink. Should such drivers be placed in the foreground, middle-ground or background of this picture? Here the whole question sharpens to an elusive fineness.

Besides the problem of how liquor regulation should proceed, repeal of the eighteenth amendment brought with it a lesser, but none the less puzzling, question involving the use of alcohol by motorists. Since it is certain that alcohol depresses the user's sense of responsibility under any circumstances, lifting the ego above the ego's normal height, its relation to the altitude reached by the curves on accident charts, especially in the years since 1933, is undeniably important. But just how important? Again the investigator is called on to solve a cryptogram; he finds many asymmetrical factors which must be fitted into the plan, to insure fairness in the treatment of those who have drunk some or too much and thus become party to an accident and, more important, to reach an accurate, solid basis for data to be used in the guidance of motorists.

The Need for Facts

How many drivers drink, for one thing? How much do they drink? To what extent is an accident in which a drinking driver may become involved chargeable to his after-dinner brandy or his glass of beer after a golf match —that beer which actually may have lessened a dangerous fatigue? Can one who takes a single highball then take the wheel and drive safely, perhaps more safely than many a teetotaling road hog for whom an accelerator is the emblem of release from domestic and business pressures which smother his self-importance? All these questions should be answered to keep the final tally correct. But the difficulty of doing this and avoiding discrepancy in the process is immediately apparent.

Then again, memories of clumsy handling of the whole liquor question are still fresh. Unforgotten restrictions still rankle. These, together with the reluctance of many newspapers to print detailed stories of accidents in which alcohol is suspected as the principal cause, have bred a spirit of live-and-let-live on one hand and, on the other, a pathetic dearth of factual knowledge. Obscurity and ignorance have created a passive attitude toward what may yet prove, if capable of proof, one of the most important reasons for the increasing number of dead and injured in such auto accidents as are classed as the result of recklessness and high speeds. Needless to say this number has now gone well above the point where common sanity dictates remedial measures of some sort. Americans should know the facts, as many facts as can be brought into the light. If alcohol is *not* a major factor (as many believe but have not proved to the satisfaction of all) this should be known; once it is, those causes which *do* share the greatest responsibility can be dealt with intelligently.

To combat this ignorance and apathy, if nothing else, and at the same time provide itself with data for use in its general study of traffic control, the Traffic Safety Institute of Northwestern University, working with the police department of Evanston, Illinois, has set up the first laboratory devoted solely to the study of alcohol in its relation to drivers and driving. This is a long, commendable step forward. In 1935, the institute gained the cooperation of two Evanston hospitals and the Chicago Motor Club in testing patients brought in for treatment as a result of accidents. But more recently it has gone into field work with a traveling laboratory for spot testing.

Testing the Driver's Breath

Carrying a small crew, including a uniformed police officer, this laboratory truck moves about from one to another of eight locations which give it a good coverage of Evanston traffic. At each location a number of drivers are stopped by the officer. After one of the white-frocked test men has talked to each driver with impersonal ease about road conditions, he suddenly asks the motorist to cooperate by blowing up a balloon. His interest stirred, the driver seldom refuses.

Once filled, this balloon is taken to the truck and attached to a testing apparatus, which consists of four test tubes containing solution reactive to alcohol and set upright in a metal frame with four rings, one several inches above the mouth of each tube, these serving to hold the balloons erect. The collected breath is then released into the tube. The balloon grows smaller until it conforms to the circumference of the ring around its middle. Finally, it falls through and over the side of the tube, its deflation being automatically stopped at the same time. The balloon now holds a known volume of breath, since the diameter of the ring has been established, and if the solution in the tube indicates the presence of alcohol in the breath already released, it is put to a further test in which the alcoholic content of the remaining breath is determined. Finally, through simple correlation, the amount of alcohol in the driver's blood can be found.

This method of testing was devised by Dr. R. N. Harger of Indiana University's school of medicine. In this way, 1750 drivers were examined in one week. These, it should be said, were chosen without discrimination but in such a manner as to sift a cross-section of the general driving population.

Results of Traffic Tests

At last, having previously established through the hospital tests that the blood of a majority of drinking drivers in personal injury accidents contained 1.2 or more parts of alcohol to 1,000 parts of blood, which would seem to indicate the presence of a danger line, the laboratory found other data through the Harger test. The results proved nothing conclusively, but they are pertinent and interesting. For example, sex is an equal factor; that is to say, there are as many drinking women drivers, considering the disparity in number, as drinking men drivers, and the women drink about as much. Then again, while there is a sharp increase in the number of drinking drivers between the ages of 20 and 25, the majority of such drivers are from 25 to 30 years old. Again, it appears that time is important. The greatest number of drivers who drink and drive do so in the early morning hours, when there is a significant increase in the number of accidents. Also, the number of motorists involved in personal injury accidents varies in close relation to the number of drivers drinking. Finally, accidents are found to be few where

there has been only drinking enough to establish a ratio of about 0.5 parts of alcohol to 1,000 parts of blood.

Now none of these data is foolproof, for the whole question of liquor in its connection with the driving of cars still remains essentially intangible. The difficulty lies in the very nature of the problem. However, the laboratory's test report suggests reflection when it states: "It has not yet been objectively and conclusively proved how important a causative factor alcohol is, and, because of the complexity of the whole accident field, it may never be proved. But from the data presented it would appear that if the relative significance of alcohol in accidents is ever known, its position will unquestionably be a major one."

Thus the problem becomes one of individual responsibility on the part of the drinking driver. If he is unwilling to compensate by the exercise of increased care for the long known affects of alcohol on his motor faculties, vision and ego, he becomes a definite potential contributor to the growing number of accident fatalities, in the role of killer or suicide as the case may be. His potentiality is at least known. He should remind himself of this fact constantly. Despite the old adage, providence is finding it increasingly hard to protect those drunkards and fools who take to the highway.

What the Sudetens Want

By Brackett Lewis

As one motors through the Sudeten regions of Czechoslovakia, two things strike one. The first is the beauty of the rolling country, rising to the crests of heavily wooded mountains, much like our Green or White Mountain country. Only an occasional peak is high enough to be stark and rocky. Not at all our idea of an industrial region, one says, and yet the great textile, porcelain, glass and paper mills of the country are there. Hundreds of them tucked away in forested valleys, where they operate on the water power of rapid streams. They were established thus by wise rulers a century ago to provide a livelihood for populations who could barely exist on the poor agricultural land of the hill districts. Germans were brought to Bohemia as long ago as the thirteenth and fourteenth centuries to contribute their technical skill in these industries, and have lived among the Bohemians (or Czechs) ever since.

Never Part of Germany

These districts have never been a part of Germany; none of the territory of present-day Czechoslovakia was taken from Germany after the war. Bohemia formed a part of Austria from 1620, when the ancient kingdom of Bohemia was overthrown by the Habsburgs, until 1918 when it won its independence as Czechoslovakia.

One finds most of these factories operating, though some have never recovered from the loss of markets due to post-war realignment of boundaries and tariffs. They all suffered during the world depression, for the industry of the republic must export 33 to 35 per cent of its product, and foreign trade suffered worst from 1930 to 1935. It is an irony of fate that the trade and currency restrictions of Germany cost many Sudeten Germans their jobs. The porcelain works are now, however, operating full time; textiles and glass at 70 per cent of capacity, as their owners find new markets further away.

One hears agitators blame the Prague government for this loss of trade, but Czech officials point to the government's efforts to find new markets through agents on many continents and to heavy state expenditures, as proof that everything possible is being done to assist Sudeten industries. One hears complaints that Czech factories have been favored in government contracts and Czech districts in public works, and then reads statistics proving that German firms and districts have been treated more than equally in all measures for economic recovery. Up to the end of 1936 42 per cent of all state relief funds for the unemployed were paid to German workers, although they form but 22.3 per cent of the general population.

Enjoy Cultural Autonomy

One cannot help remarking that the largest and most modern building in most towns over the republic is the school, of which the state has built an average of 100 every year since independence. In any community where there are at least 40 children of any minority language, a separate school is provided for them, taught in their own language by teachers of their own blood. 22.4 per cent of all the schools in the country are thus entirely German, although only 20 per cent of the children of school age are of that nationality. 96.2 per cent of all German speaking children of school age are actually in German schools. One cannot but contrast that with the school situation in Germany itself, where no schools are conducted on tax money in any minority language; or with the Italian Tyrol, where no schools, press, organizations or public signs are permitted in German. A state university is maintained in Prague on tax money and is taught by German professors in German. No such university is provided on state budget for a minority in any other country, not even in Switzerland. What consternation it would cause in other countries if Prague offered to negotiate on a basis of reciprocity in treatment of minorities!

The Sudeten party's demand for "autonomy" is a complicated problem. It does not mean representation in government, for they have had that from the beginning, voluntarily granted by the Czechs and Slovaks even though the Germans refused to sit in the constitutional assembly in 1919. Of the 300 seats in Parliament, 72 are held by Germans; of the 150 senators, 37 are Germans—24 per cent of the total seats. Nor does it mean local self-government, for as we just saw in the municipal elections, mayors

and town councillors are elected in exact proportion to the population. Of the 1,200 municipal employees in Liberec, the largest German city in Czechoslovakia, I discovered that three are Czechs, although Czechs make up 27 per cent of the population. In Carlsbad there is one Czech municipal employee out of 1,500; in Cheb (Eger) not one. The Germans manage their own schools, have their own press, welfare and cultural organizations. They have immeasurably more personal freedom and voice in government than their brothers in the Third Reich.

Would Establish Nazism

"Autonomy" is used in a different sense. The Sudeten party in its convention in Carlsbad on April 24 declared itself openly nazi and demanded the right to govern the Germans in Czechoslovakia on nazi totalitarian principles. It demands the sole appointing power in the German regions in order to leave unrepresented the German Social Democrats (workers') party and the half million Czechs who live among them. Second, it insists on setting up the eight divided districts where the Germans are in a majority as self-governing units and demands that Prague deal only with one "spokesman" for the whole German-speaking group, Herr Henlein. That is the Führer principle of one-man responsibility, as against the constitutional representative government now in force.

The Prague cabinet has said that it cannot abandon the anti-nazi German population and the Czechs resident in predominantly German districts to the kind of treatment which the nazi party in the Third Reich has given its minorities—the Jews, for instance.

But Herr Henlein went still further in Carlsbad on instructions from Berlin, and demanded that Prague cancel its alliances with France and Russia and enter voluntarily the German economic and political orbit. No cabinet could retain office in Prague for an hour which agreed to such terms, and the country showed on May 20 what it would do about any attempt to coerce it to sacrifice its independence or its democratic form of government.

Grievances Only Minor Cause

The unbridled violence with which the nazi press, both in Germany and Czechoslovakia, attacked the republic for declining to alter its whole conception of government on the demand of 20 per cent of the population leads one to suspect that the changes are not demanded so much for the good of the Sudetens as for the political advantage of Berlin. The demand for an about-face in foreign policy and the diatribes against communism (which has no influence in Czechoslovakia) certainly have nothing to do with the condition of the Sudeten minority. Unfounded atrocity stories, a whispering campaign which has ruined hundreds of Czech business and professional men in the Sudeten areas, the branding of Germans who would not vote nazi as "outcasts" from their race, the use of pressure by employers on employees to vote nazi, have bred hatred out of all proportion to the issues involved. These methods have been applied by the Sudeten nazis more against the democratic Germans of the area than against the Czechs. They have gone so far as to reward children to spy and report parents suspected of democratic convictions.

The investigator is soon convinced that grievances are only an apparent cause of the present tension. The Sudetens, as part of the governing class of old Austria dominated the Czechs politically, financially, industrially. They were trained to consider the Slavs as of inferior culture, condemned as treason their struggle for freedom before and during the war. The sentiment of blood relationship with the Germans of the Reich has been so skillfully played upon that they value the power of Germany and the German race above personal liberty or any "mere advantages." Henlein and his workers could not have escaped concentration camp or death for treason had they been citizens of Germany and used their present methods against its government. And yet they denounce the liberty they enjoy in Czechoslovakia in favor of "Greater Germany."

Czechs Make Large Concessions

Through all this, the Prague government has refused to turn to dictatorial methods and tried to negotiate for the satisfaction of the minorities. The new Nationalities Charter now in process of negotiation with all racial groups will probably give the Germans absolute equality in government and the use of their language. It will probably confer on them the term "state people" and "state language" reserved heretofore for the Czechs and Slovaks, since the Sudetens refused in 1919 to cooperate in constituting the republic. They offer to allow the German language to be used in courts and public offices even where less than 20 per cent of the population is German—the limitation heretofore. It will guarantee that official appointments—including the police—shall be proportionate to general population, as are teachers and judges now. These adjustments will, of course, apply to Hungarian and Polish minorities as well, since it is impossible under the constitution to pass discriminatory legislation.

The Germans in Czechoslovakia are admitted by all observers, however, to have more rights and to be better treated now than any other minority in Europe. The question remains whether equality with the Slavic majority in the republic will satisfy them. Will not Berlin continue its agitation and pressure in the attempt to give the Sudetens a dominating position (not merely equality), to crush democratic institutions, and master the country for Germany both economically and politically?

That attempt has very serious world implications. Since the annexation of Austria, Czechoslovakia is the key to German domination of the whole Danubian and Balkan area—to German expansion to the south-east. That region has a population of 86,000,000, with vast economic, political and military significance. If its resources and markets could be dominated by Germany, it would form a "colony" more valuable than all South America or any territory in Africa. The struggle in Czechoslovakia is, therefore, but one step in nazi power politics. If she succeeds here, the same methods will be applied successively to Hungary, Rumania, Jugoslavia, where there are (smaller) German groups and where nazi agitation has already begun. It is for that reason that England and France intervened so vigorously a month ago, that Poland raised its voice, and even Italy hesitated.

AUGUST SURVEY OF BOOKS

One of the Great Pragmatists

THE PHILOSOPHY OF THE ACT. *By George Herbert Mead. The University of Chicago Press, $5.00.*

OF America's four great pragmatic philosophers—James, Peirce, Mead and Dewey—the philosophy of the first three is now probably in the final state in which it will be given to posterity. Professor Charles W. Morris, of the department at the University of Chicago of which Mead was chairman, has edited with an excellent introduction the last and certainly the most physically imposing (if not the most intellectually stimulating) of Mead's available words. That it was a work of love for a hero is manifest not only from the spirit in which it was done by Morris and his three collaborators, but even more strikingly from the fact that within its 663 pages is contained apparently every word Mead's pen or his student's pen could put on paper other than those printed earlier. Mead would never have sent this ponderous volume to a publisher, and it would be mildly surprising if any press other than the University of Chicago would have published as many such words.

The Philosophy of the Act, important as it is in many ways, is significant for two particular reasons. First, it offers the clearest and most nearly systematic statement of Mead's philosophy that we shall have in his own words. His *Philosophy of the Present* (1932) gives his account of the development of social experience and of scientific hypotheses; *Mind, Self, and Society* (1934) develops his social psychology; *Movements of Thought in the Nineteenth Century* (1936) is an historical discussion; now *Philosophy of the Act* finally and alone among the four most closely approximates a full-blown philosophy. Second, this volume is unique among the works of the pragmatists in that, from an approach through social psychology it weaves into its fabric the fundamental concepts of the newer physics and a fairly complete cosmology and axiology. The attempting of such a study as that by a mind as original as Mead's invites careful attention.

The central problem of the volume concerns the relation between an organism and its environment. This is described in chapter XXI (which is by all odds the clearest and most systematic) by the phrase "the act." "An act is an *ongoing event* that consists of stimulation and response and the results of the response." Here is the heart of Mead's thinking, and from it is derived almost every phase of his philosophy. We "live in the future"; life is a business of adjustment to environment. The human organism is a physical object; in awareness one becomes conscious of distant objects "in a world that is there"; and as a self the content of one's experience is in terms of imagery and inner conversation, i.e., conversation with one's own generalized self. In this latter aspect one of Mead's concepts of the "social" appears—"the individual addresses and observes himself . . . by assuming the role of another" (p. 89).

The environment, on the other hand, consists of levels of reality: the physical or inorganic, the biological or organic, the human or social system. We describe it in terms of events in the vocabulary of the newer physics. This involves the use of perspectives which are "in nature." If we choose to describe reality by using the traditional word "object," we must distinguish between (1) "distant and contact objects" and (2) scientific or conceptual objects. As the term "social" was crucial in Mead's analysis of self, so it is important in his epistemological and cosmological discussions. "The act calls out an *activity in objects which is of a like character with its own*" (p. 150). The individual is in a "cooperative" relationship with his contact field. Further, the perspective—the organism in its relation to the physical object—"is social, i.e., there has been excited in the organism that response of the object which the act of the organism tends to call out" (p. 152).

In axiology as in psychology Mead makes the consummatory experience central. Values are qualities of objects in the consumatory phase of the act. Not an eternal or absolute standard, but rather the harmonization, development and socialization of the value experience is the standard or goal in axiology.

Such a treatment of the great problems of philosophy as Mead offers, all on the basis of social psychology, inevitably raises a multitude of crucial questions. Perhaps the basic one is the query whether it is legitimate and significant to attempt to fan the spark of the reflex arc concept in psychology into a system of philosophy. But patient students of philosophy will do well to puzzle over Mead's many words, encouraged by the realization that by so doing they are at least grappling with an approach to philosophy which is at once original and, now, historically significant.

PAUL ARTHUR SCHILPP.

Cooperative Democracy

SOCIAL PHILOSOPHIES IN CONFLICT. *By Joseph A. Leighton. D. Appleton-Century Company, $3.25.*

THE undeclared war of the *isms* in Western society has lured Joseph A. Leighton to seek the answer to the question, "How, in the face of an increasing concentration of economic control, can economic justice for the common man be secured without the sacrifice of civil and spiritual liberties?" Convinced that laissez-faire or economic individualism is a myth long exploded, he examines in historical and analytical detail the social ideologies of Italian fascism, German national socialism, Russian communism and American democracy in his quest for adequate ways and means of public control of the economic life.

It is apparent to Professor Leighton that some form of planned economy is the only hope of modern civilization. It seems inevitable in the light of recent trends toward solidarity and interdependence in modern society. However, two questions are raised in the author's exposition of planned economy: "(1) Can enough members of society become sufficiently social-minded in order to carry it out? (2) Can the requisite machinery for carrying it out be honestly and efficiently operated?" In his search for a system in which the answers to these vital questions might be found, Professor Leighton examines the leading totalitarian and communistic systems only to discard them because of their basic reliance upon coercive coordination and because they involve the repudiation of individualism. The author also analyzes the structural and the functional breakdown of traditional democracy in the United States and salvages principles of social democracy to provide the ground pattern for the "cooperative democracy" which he ultimately introduces as the ideal basis for a planned economy.

Cooperative democracy is defined as a social philosophy in which the principles of democratic individualism and the techniques of cooperative socialism are coordinated. Professor Leighton advocates that non-cooperative individualism

be replaced by cooperative individualism so that democracy may become sociologically modern and functionally streamlined for competition with the totalitarian collectivisms of Western civilization. Cooperative democracy is the golden mean between laissez-faire individualism and totalitarian collectivism. It retains its spirit of freedom but accepts a socialization consonant with the integrative trends in culture.

The final section of the study is devoted to an examination of international relations. Economic nationalism is considered by Professor Leighton to be the fundamental evil of Western life. Unless the competitive spirit of nationalism be replaced by a more cooperative and democratic spirit of internationalism, he sees little hope for the future of our civilization.

Social Philosophies in Conflict is comprehensive and instructive. It provides a good source book on current collectivism in Europe and in America. However, the bias toward democracy and social individualism which the author admits in the preface tends at times to undermine the objectivity of the study and frequently leads him into uncritical acceptance of doctrines recommended chiefly by their hostility toward totalitarianism or economic individualism—the Scylla and Charybdis between which cooperative democracy would steer its course.

IRVIN EUGENE LUNGER.

Medieval Missions

A HISTORY OF THE EXPANSION OF CHRISTIANITY. VOL. II. THE THOUSAND YEARS OF UNCERTAINTY. *By Kenneth Scott Latourette. Harper and Brothers, $3.50.*

IN THIS volume Latourette's important work on the expansion of Christianity moves through a period comprising more than half the Christian era. The rather surprising title of the volume is designed to call attention to the probability that from 500 A.D. to 1500 A.D. Christianity netted no numerical gains. Its expansion through new areas and peoples was countered by losses elsewhere in territory and adherents. There was little in 1500 to indicate a Christian conquest of the globe; but the spread of Christianity which followed the epoch of discovery was due to the medieval Christianization of those peoples who were to prove active in colonization.

Most of the chapters are very long, and they are provided with long titles. The main topics treated are: Roman Catholic expansion in western, central and eastern Europe; the spread of Eastern Christianity in Europe and North Africa, and its missions in Asia; the losses occasioned by the conquests of Islam; the effect of Christianity upon its environment, and that of the environment upon Christianity. It will be noted that the main divisions are determined by reference to both geographic and ecclesiastical factors; within these broad segments of his field the author prevailingly follows a chronological sequence.

The essential theme is Christianity's promotion among new peoples, and no previous investigator of the subject has utilized nearly so much relevant material. In addition to the data of Christian expansion in the strict sense, the author presents for the sake of clearness numerous facts connected with church organization and the social order. In the chapters on environment we are given a useful body of material on the religious life of the time and its relation to the racial inheritances of the numerous peoples among whom Christianity found acceptance.

Yet the book is not to be mistaken for a general history of Christianity through the millennium which it treats. One must look elsewhere for the story of the papacy, of monasticism, and of theology. The history of Christianity's effort to win the nations is in itself of high importance to those who would understand the background of present civilization; and what is here written is highly useful to the general historian. The brilliant service of Irish monks in the Christianization of Britain and parts of the Continent, the significant labors of Boniface in Germany, the mingling of devotion and violence in the Saxon and Scandinavian areas, the slow and largely military Christian conquest of the Slavic races, and the conversion of the Magyars, are reviewed with intimate detail.

Latourette seems no less familiar with such topics as the dramatic contest of Roman and Byzantine interests in Bulgaria, the early development of the Russian church, the relatively unfruitful activity of Nestorians in China, the modest success of medieval Christian effort in India. In his treatment of the various attempts to convert the Jews, and in his more extensive account of the rivalries and religious interchanges between Christianity and Islam, he has shed valuable light on inadequately known phases of medieval life.

The book throughout shows the marks of faithful scholarship. Few facts are stated without citation of source or authority, and the footnotes mount to many hundreds. If one were writing here a closely critical review it would be in order to point to instances in which the best edition has not been used or a weighty author has not been noticed, or to cite pages in which the notes seem a little haphazard. It would be miraculous if through nearly 500 ample pages Dr. Latourette should have escaped all the pitfalls. Yet the fact is that he has left exceedingly little of which technical scholarship can complain. The work is an unusually conscientious one, revealing countless hours of laborious research and a competent mastery of the data.

The present reviewer's main criticism is that we do not learn enough about what thoughts were in the minds, and what message was on the lips, of the medieval missionary. No doubt the difficulty of making this phase clear is very great; but it is fair to say that Latourette has not recorded all that his sources reveal concerning the preaching of some of the missionaries considered.

Readers for whom historical facts constitute a mental allergy should not accept the invitation to this feast. But those who seek a more than superficial understanding of the historic relations of Christianity to the peoples of Europe and Asia, cannot afford to deny themselves the profit and delight which this volume holds in store.

JOHN T. MCNEILL.

Apostle of the Sun

DAWN IS FOREVER. *By E. Merrill Root. Packard and Company, Chicago, $2.00.*

WHEN E. Merrill Root published his *Bow of Burning Gold,* he demonstrated beyond the slightest doubt his place among the finest of our poets. *Dawn Is Forever* is of the same high level, with an added sureness of technique, with more distinction of expression, with the same cosmic interests.

With that true poetic insight which sees nothing too mean or too trivial for study and emotional analysis, our poet links together on the sturdy string of his individuality poems the very titles of which are worlds apart: "I Am What I Am," "The Swan," "The Filling Station," "The Rattlesnake," "Cezanne," "Will and Testament." There is no poem among these that I can think of as possible of being written by any other poet except E. Merrill Root, nor does that exclude the delicate, beautifully wrought "Will and Testament" in which

more that is lovely is bequeathed to the legatees than Villon could find to mention in his famous document.

Here is a poet who is unique among his contemporaries. Though there is much of death and dying, and righteous indignation at the world's wrongs in these poems, here too is a poet who still finds life and living good, who, without descending to professional optimism, can find somewhat to praise in the skunk cabbage as well as the rose. There are certain words and phrases which are the weary property of all poets, and so often used and so unskillfully that they begin to lose that pristine glory with which they should shine. But two of the commonest of the lot are revitalized and strengthened when Merrill Root uses them; in his verses "sun" and "light" glow as nowhere else, because of the deep kinship between what they stand for and this man's spirit. E. Merrill Root is what every true poet must be, an apostle of sun and light.

COUNTEE CULLEN.

Three 'Best Books'

WE TOO ARE THE PEOPLE. *By Louise V. Armstrong. Little, Brown & Company, $3.00.*

A SOUTHERNER DISCOVERS THE SOUTH. *By Jonathan Daniels. The Macmillan Company, $3.00.*

JAPAN IN CHINA. *By T. A. Bisson. The Macmillan Company, $3.00.*

EXCEPT for the limitations of space imposed by a summertime paper, there would be no justification for treating these three books together. But if I waited to give each a separate review, it might be mid-autumn before I could manage to get word concerning them to readers of The Christian Century. Then, too, as I sit here looking at all three, it suddenly occurs to me that each one is, in its field, the best book I know in the current publishing season. Let that suffice to explain their juxtaposition, and to sum up what I want to say about them.

Mrs. Armstrong's book is far and away the best now available to make those of us who are not on relief understand the relief problem in the United States. It tells the story, not in terms of statistics and graphs, but in terms of human beings and sharply depicted social situations. It is written by a woman who for three years served as relief administrator of a Michigan county. I thought I knew that particular country rather well until I started to read Mrs. Armstrong's book, for I had lived on its edge for many summers. Now I know that I'd never really seen under the surface of its life at all. One of the things which this look beneath the surface makes clear is that the relief problem did not come with Hoover and will not go with Roosevelt. To those who are in earnest about comprehending America's most ominous social problem, I cannot recommend this book too highly.

There have been more weighty studies of the contemporary south than this one by Mr. Daniels, notably those produced under the auspices of the University of North Carolina. But for the reader who wants a book that makes good reading as well as gives social insights, I know of nothing to equal this by the editor of the Raleigh, North Carolina, *News and Observer*. Mr. Daniels simply hopped in his Plymouth and started out to see the south. As often as he needed gas, he stopped at a filling station, bought a Coca-Cola, and engaged the bystanders (or bysitters) in conversation. He took in most of the big shots as well—the governors, the plantation managers, the corporation presidents. And he kept his eyes as well as his ears open. As a result, the book really tells things about the modern south. Readers of The Christian Century may find its most interesting chapters those dealing with the contrast between the government's Dyess Colony and the Delta Cooperative Farm, or those relating to the TVA and the philosophy of David E. Lilienthal. But there are no uninteresting chapters.

I am constantly being asked, "What's the best book on China?" Now I have a brief, unequivocal answer. "If," I say, "you want a book dealing with the present situation in China, how it came about and how it's probably coming out, read the new one by T. A. Bisson. It's in a class by itself." Mr. Bisson is one of the experts on the staff of the Foreign Policy Association. He happened to be in the Far East when the lid blew off last summer. I found especially valuable his treatment of the situation in Manchukuo. How many Americans feel that they really know what has happened there since the Japanese seizure? Well, read Bisson and find out.

PAUL HUTCHINSON.

Landmark, Not Norm

THE CHRISTIAN MESSAGE IN A NON-CHRISTIAN WORLD. *By Hendrik Kraemer. Published for the International Missionary Council by Harper and Brothers, $3.00.*

ONE of the five themes of the coming Madras meeting of the International Missionary Council is the "Witness of the Church," and this volume was prepared by request of the council as material for the Madras discussions. The author, an outstanding leader in the missionary enterprise, is professor of history of religions in the University of Leiden. He is exceptionally well prepared to write on his theme, having a wealth of practical experience among the peoples of the Dutch East Indies and a very profound knowledge of his field. This study is bound to be of central concern in more than one commission discussion at Madras. In the United States no preparatory studies in this field have been undertaken, and in other lands nothing comparable to the widespread inquiries which preceded the meetings of the council at Jerusalem, 1928, and Edinburgh, 1910. It is to be feared that some American delegates will neglect the volume thinking it to be too "European." This will be tragic, since the treatment of the great non-Christian religions is discerning and comprehensive, and there are many insights on missionary "approach" of crucial importance which need full exploration.

The volume opens with a discussion of the crisis of the church in a disordered society. In the West this disunity is a trend toward the "disappearance of all absolutes and the victorious but dreadful dominance and attitude of relativism." This condition is illustrated by the peripheral or altogether irrelevant position of religion in the West and the rise of violent fanaticisms of race and nation seeking integration of life. Eastern turmoil, largely due to the impact of the West, combines a breakdown of old institutions and the awakening of national self-consciousness. The church must understand its relation to the world and all its spheres of life. The Christian community is "a fellowship of believers, rooted in God and his divine redemptive order, and therefore committed to the service and the salvation of the world; going to the bottom in its criticism of and opposition to the evil of the world, but at the same time going to the bottom in its identification with the sufferings and needs of the world." Missions must henceforth be related to the ongoing life of the world-wide Christian fellowship, which is the central reality.

The chapter on "The Christian Faith" is pivotal for the entire discussion. The Christian faith is held to be no religion or moral philosophy, nor a theology, but derives from the "religious realism" of the Bible, the central message of which is always the living, eternally-active God—"the in-

dubitable Reality, from whom, by whom, and to whom all things are." Revelation is defined as an act of God in Christ apprehended by faith which is a gift of God. It is different from every form and expression of religious life, and even the varied expression of the New Testament experiences has significance only in relation to the underlying "religious realism."

That a restoration of theology is required if the church is to meet its obligation in this time is indisputable, but that this account will be acceptable to the minds of thoughtful Christians of the churches of the world is open to serious doubt. In the first place, many Americans are likely to miss its values because of its overemphasis on absolutes. Is it clear that this account will be acceptable to the younger churches? Will they, for instance, be led to so radical a theocentric description with its subordination of the Christocentric emphasis which has always been so strong among them? Will they, will anyone, be willing to isolate the world of nature and cosmos—the light of God penetrating the mind and heart of man in all ages and all climes, and define Christian faith in this arbitrary and unrelated manner? Should we not define faith so as to include reason and the full life of persons? Shall we not understand the revelation of God in its fulness, mindful of his never-ceasing influence and its culmination in Christ? In this respect the Jerusalem message is far richer. And we must not neglect interpretations of other Europeans like Berdyaev and of Indians like Appaswamy. Theology for our time is desperately needed but this statement appears to be too much like the "intellectualism" Kraemer wishes to avoid. His central appreciation of the "dynamic" quality of revelation may still be a fruitful insight. It is to be hoped that Madras will neither adopt nor neglect this statement, but rather seek a more full-orbed presentation. In the ecumenical life of the future we must both understand our history more profoundly, and also keep ourselves and our deliberations open to the Spirit of God so that he may lead us into a truly ecumenical appreciation of his life, purpose, and acts, and to a Christian evaluation of persons.

Having thus defined Christian faith as the revelation, "empirical Christianity" or Christianity in history is set aside, and the non-Christian religions are contrasted with this revelation. Kraemer believes that there can be no real "point of contact" nor bridge between religious consciousness and God's gift in Christ, save only the missionary himself.

It is in his description of the non-Christian systems of life and thought that Kraemer is at his best, for he has an exhaustive knowledge of the literature and history of these religions. The totalitarian description of these non-Christian religions will be a great help to the majority of missionary-minded folk who are unfamiliar with this realistic description. But to define all other religions (save only Christianity, Judaism and Mohammedanism) as naturalistic and monistic, and to rule "empirical Christianity" (and all higher forms of mysticism) out of discussion yields inadmissable contrasts. After all, the non-Christian peoples are going to be confronted by Christianity, not merely as a theology of revelation (however fully described) but also as a church and as churches—a historical development inextricably involved in contemporary life. Why then should we not seek an understanding of Christianity in history and, at the same time, maintain its transcendent character? Here is the solution of the dilemmas which have separated Americans and Europeans, theologians and exponents of social ethics. Just here we need more reflection on the mind of Christ.

Two very important chapters deal with the "Missionary Approach" to the non-Christian religions. Past missionary experience demonstrates the vitality and strength of the non-Christian systems as well as the futility of arguing from "Christian" civilization on behalf of Christianity. Kraemer's concern with absolutes leads him to discount the worth of the permeation of culture by Christian ideas and ideals, social service and "sharing religious experience." He suggests a new "approach" which he calls evangelical and presents it in three aspects, evangelism, adaptation and service. This approach is determined by the definition of Christianity already set forth. By adaptation is meant adequate expression of the message; not its assimiliation to, but expression in, familiar indigenous terms which become transformed by the process.

Those who are dissatisfied with this viewpoint should not miss the much needed emphasis upon thorough training of missionaries. Kraemer himself is a fine example of splendid equipment in the understanding of peoples and their history. American general approval of adequate training ideals requires concerted practical processes of training so far hardly begun. There is wisdom in the suggestion that the interpretation of Christianity in relation to its environment requires a marshalling of forces around the world. It is to be hoped that Madras will initiate a worthy program providing for continuous and profound study of the problems of interpretation in the major regions of the world. This is particularly urgent when ancient cultures are confronted with civilization in its varied new forms. There is need here of a major strategy in which the resources of East and West, the older and younger churches, may be brought together in a new venture.

It is quite impossible to do justice to the varied subjects of this volume in brief compass. All who are concerned with the expansion of Christianity should make themselves thoroughly conversant with it. Faithful effort to understand Kraemer will be rewarding. The book will remain a landmark in missionary literature. It should not become a norm. Rather, it is to be hoped that Madras will move on, both to more adequate expression of essential Christianity and to effective strategy in further study.

PAUL J. BRAISTED.

The Pulitzer Prize Drama

OUR TOWN. *By Thornton Wilder. Coward-McCann, Inc., $...00.*

EVER since Thornton Wilder, ten years ago, published a series of one-act plays including "The Angel That Troubled the Waters," "The Flight Into Egypt" and "Hast Thou Considered Thy Servant Job?" and followed it in 1931 with "The Long Christmas Dinner," it has seemed inevitable that he would some day write a full-length religious drama. In those shorter plays he revealed a profundity of insight and imagination combined with a light touch and a dramatist's power of condensation that promised a work of major importance. The promise is now fulfilled.

Our Town portrays a New England village in the years between 1901 and 1913. The first act, called "Daily Life," introduces the milkman, the boy who delivers papers, the general practitioner—Doctor Gibbs—and his family, the local editor—Mr. Webb—and his wife and children and various minor characters—all drawn from life with a realistic but sympathetic pen. They go about their daily tasks of providing food, rearing children, seeking education and caring for health with the New Englander's laconic directness and his provincial disregard for the world outside. They center their social life around the high school and the church and see no need for spending hard-earned dollars on travel

beyond Doc Gibbs' occasional visits to the battlefields of the Civil War. Their chief moral problem seems to be that of the organist of the Congregational church who seeks escape in drink. The second act, "Love and Marriage," shows the courtship and marriage of Emily Webb and George Gibbs—a courtship which began by Emily's telling George he had grown conceited with his high school honors. The marriage morning is an unforgettable scene, from the father's advice to his son (and the mother's lack of advice to her daughter) to the marriage itself which both Emily and George would have bolted at the last moment but for the steadying encouragement of their parents. The third act deals with death and after. It is laid in the village cemetery and the occasion is the burial of Emily who has died in childbirth. She takes her place among the other dead and then tries to come back to live again one day among the living. But now, in her new perspective, she finds that the living don't understand much; she is quite content to return to the company of the dead to await the day when something eternal in all of them shall flower again in a fuller life.

All this may sound prosy enough in outline, but as Mr. Wilder presents it it is pure poetry. The whole play is presented on a bare stage without curtains or scenery and with only a few chairs, pews and a couple of planks for properties. The real action is in the imagination of the audience —or the reader. An omnipresent stage manager arranges the properties in full view of the audience after the fashion of the property man in a Chinese drama. He also acts as interpreter and takes an occasional minor role among the players. (This simplicity of setting and mechanics will make the work especially available for amateur use in schools and churches when its professional run is finished.)

But the reader will not have to wait until the play is presented upon the stage, either professional or amateur. He can produce it in his own heart from the printed script. And he will find it an epitome of life from birth to death with the joys and sorrows, the loves and aches, of human beings everywhere. When he has finished—if his experience is that of this reviewer—he will feel a stirring in his imagination, a stirring like the beating of ethereal wings lifting his spirit to those upper regions where men have fellowship with the eternal.

FRED EASTMAN.

When the West Was Wild

THE APACHE INDIANS. *By Frank C. Lockwood. The Macmillan Company, $2.50.*

AN HONEST history of the dealings of our government with the Indians, or with any single tribe of them, cannot be written without the inclusion of incidents which, to quote Jefferson's words about slavery, cause one to "tremble for the future of my country when I reflect that God is just." It is possible to compile a considerable volume which will include only such incidents, but that is not honest history either. Mr. Lockwood goes to neither extreme. By reason of their own qualities and the nature of the terrain in which they operated and its nearness to the Mexican border, the Apaches probably gave the government more trouble than any other tribe. They were more savage in their resistance to settlers, soldiers and Indian agents, and they were the victims of some of the discreditable exploitation by civilians and the most treacherous massacres by armed forces. But there were also Apaches who kept faith with the government, and there were some representatives of the government, both military and civilian, who magnificently kept faith with the Indians at great risk to themselves. The whole story includes episodes of noble heroism as well as brutal butchery. Mr. Lockwood tells it all, frankly and fairly.

To remember how recently these wild frontier exploits occurred is to be vividly reminded that this is still a rather new country. Some years ago, when I lived in a region that had been on the fringes of Geronimo's range, people younger than I were telling their own reminiscences of Apache raids; and I had an uncle killed by the Apaches a few years before that. Yes, this is a fairly new country, and it is not surprising that we have not yet solved all the problems that were raised by planting civilization all over a new continent in a tremendous hurry.

The author of this book has been connected with the University of Arizona for more than twenty years, and at one time was its acting president.

W. E. GARRISON.

Books in Brief

MINGLED YARN. *By Willie Snow Ethridge. The Macmillan Company, $2.50.*

Of the "mingled yarn" of lives in a Georgia mill town Mrs. Ethridge has fashioned a novel, journalistic in style and romantic in content. The main thread of the story, if a reviewer may continue the figure used in the title, concerns the way in which love can (and on the last page does) find a way to unsnarl the knotty problems created by fundamental social, political and religious differences between a lover and his lass. Such disparate yarns might conceivably be mingled into a pattern both serviceable and harmonious. Not, however when the heroine is as smug and stupid as Ellen Martin and the hero a man of as keen sensibilities and as pronounced tendencies toward reform as Buford Battle. It is difficult to share the author's optimism as to the lasting quality of a fabric inevitably destined for such wear and tear. But by observing keenly and reporting accurately life in Georgia during the turbulent 1920's, Mrs. Ethridge has succeeded admirably in giving her story a flavor as distinctly southern as corn pone and turnip greens.

THE WORLD AT MY SHOULDER. *By Eunice Tietjens. The Macmillan Company, $3.00.*

Eunice Tietjens perhaps tried, as she says, to keep herself out of the moving (in both senses) picture of the world that has swirled about her. It is just as well that she did not succeed in doing that for she is one of the best figures in her cast of characters. She has pounded around the world plenty—Europe, North Africa, the South Seas, China—and not as a hasty traveler but as a resident in strange places for considerable periods. Besides, she was a war correspondent in France. But the story goes out from and comes back to her native Chicago. Those who are at home in the intellectual life of that city will find many of their friends in this record. Especially notable was the author's intimate association with Harriet Monroe in the editing of *Poetry*. She is several other things, but primarily she is a poet. Miss Tietjens married a man named Head, and her daughter married a man named Hart. That may have been pure accident, but head and heart are closely woven into the texture of this story of a zestful and adventurous intellectual life.

NAPOLEON, THE PORTRAIT OF A KING. *By R. McNair Wilson. Longmans, Green & Company, $3.50.*

Considering how many thousands of books have been written about Napoleon, the reader may be slow to credit the claim that anything new can be said. It will be well for the student to hold his skepticism in abeyance until he has read Dr. Wilson's book. First, he uses new materials supplied by

the recently released Caulaincourt Memoirs. Second, he lays special stress upon Napoleon's economic objectives for the welfare of France and Europe, rather than upon political and personal ambitions. Third, he argues that "Mr. Roosevelt's economic policy is identical with that of Napoleon" and that "his claim to be remembered lies in the fact that he tried to do what your supremely great President has actually accomplished." This last proposition is much less disturbing than if he had said that Mr. Roosevelt is trying to do what Napoleon actually accomplished—which would be quite another matter. The argument should be read in full. It implies, of course, a considerable reversal of the usual picture of the personality of Napoleon.

PROMENADE. *By G. B. Lancaster. Reynal & Hitchcock, $2.50.*

The leisurely, decorous and slightly ho-hummy pace suggested by the title is misleading. The story, which begins in England nearly a hundred years ago and deals chiefly with the colonization of New Zealand, is a dashing, flashing, red-blooded and swift-moving account of the march of empire. Against an historical background as exciting and novel as it is accurate move the chief characters, a varied and colorful throng of saints and sinners, knaves and heroes, who fight and love, trick and are tricked, but who are the very stuff that life in new countries is made of. Breathes there a reader with soul so dead as to remain indifferent to the salty humor of Major Lovel, the gifts and idealism of Jermyn, the Victorian masculinity of Peregrine? It is the women, however, who catch and hold the interest most compellingly—gentle Sally Lovel who, if and when the meek inherit the earth, should get a couple of continents; her charmingly rebellious daughter Tiffany; and, flashing brilliantly above the rest, the red headed and recklessly imprudent Darien whose zest for life is equaled only by her infinite capacity for getting what she wants from it. Miss Lancaster has evidently decided that the part women play in making a new country—a part too often overshadowed in historic annals by the more spectacular exploits of the males—shall be for once duly revealed and properly highlighted.

PROCEEDINGS OF THE NATIONAL ANTI-WAR CONGRESS. *Keep America Out of War Congress, 1707 H St., N.W., Washington, D. C., 25 cents.*

More than 1,200 delegates representing labor, churches, cooperatives, farm groups, peace organizations and youth held a three-day conference in Washington at the end of May to discuss means by which the neutrality of the United States may be preserved. The summary of the deliberations gives the case for that portion of the peace movement which is opposed to "collective security" as compactly and cogently as it has ever been given. The conference was able to agree on a six point program, but could not agree on what should be done about the Spanish embargo. In addition to the reports received and resolutions adopted, this summary contains several of the more important speeches. Those by Hubert Herring, Homer Martin and Norman Thomas make the best reading.

Books Received

Bayle's Relations with England and the English. By Leo Pierre Courtines. Columbia University Press, $3.50. (To be reviewed.)

Were We Guinea Pigs? By the Class of 1938, University High School, Ohio State University. Henry Holt & Co., $2.00. The fifty-five members of a high school graduating class present the picture of "progressive education" as they have experienced it. Written and illustrated by the youngsters themselves, the book shows a high level of intelligence and an admirable sense of the meaning of education. The feeling for individual responsibility and for social cooperation is especially marked. A very encouraging exhibit which should be pondered by those who are depressed about modern youth and education.

Chiang Kai-shek, Soldier and Statesman: Authorized Biography. By Hollington K. Tong. 2 volumes. China Publishing Co., Shanghai, $6.00. (To be reviewed.)

Church Management Directory, 1938. Church Management, Cleveland, O., $1.00. It is hard to tell whether this rates as a book or as a double issue of the magazine, but we give it the benefit of the doubt. Its more than a hundred magazine-sized pages contain a vast amount of miscellaneous data of value to ministers and church workers, plus a copious supply of relevant advertising.

Urban Scene. By Margueritte Bro. Council for Social Action, 289 Fourth Ave., New York, 10 cents. This technically is unmistakably the July 15 issue of *Social Action,* but it merits recognition as an independent unit. It is a pictorial survey of city life and of the problems and, to some extent, the resources of religion in the city. It can be considered as an illustrated supplement, or introduction, to Professor Kincheloe's *The American City and Its Church.*

Torchlight to Valhalla. By Gale Wilhelm. Random House, $2.00.

My Out of Doors, A Variety Book of Things in the Open Air. By Frank P. Fletcher. Author, Littleton, N. H., $1.50. A simple and sincere book on the beauties of nature and life in northern New Hampshire.

The Kingdom of God and History. By H. G. Wood and others. Willett, Clark & Co., $2.00. (To be reviewed.)

Hinduism. By Elizabeth Stone Macdonald. Beacon Press. Pupil's book, 75 cents. Leader's Manual, 75 cents. A unit in a series on "what our neighbors believe." Good will toward Hindus is fostered by a favorable presentation of cow-worship and the caste system and other features of Hindu thought and practice. Query: Is it not possible to foster good will in Christian children toward those of other faiths without encouraging an uncritical attitude toward them?

Frank Miller of Mission Inn. By Zona Gale. Appleton-Century, $2.00. Mission Inn, Riverside, Calif., is one of the most famous and beautiful of American caravansaries. More than a hotel, it is a museum, an art gallery, almost a shrine. Frank Miller dreamed it, designed it, built it, ran it, loved it. He sponsored the sunrise Easter service on the neighboring Mount Roubidoux, first suggested by Jacob Riis, the first—was it not?—of the modern Easter sunrise services. He was a potent advocate of world peace. Zona Gale tells the whole story with full knowledge, deep sympathy and great skill.

Canada and Her Great Neighbor. Edited by H. F. Angus. Yale University Press, $3.75. (To be reviewed.)

Canada and the Law of Nations. Edited by Norman MacKenzie. Yale, $4.00. (To be reviewed.)

The Commercial Empire of the St. Lawrence, 1760-1850. By D. G. Creighton. Yale, $3.75. (To be reviewed.)

A History of Transportation in Canada. By G. P. de T. Glazebrook. Yale, $4.00. (To be reviewed.) This and the three preceding constitute a series of scholarly studies on the relations of Canada and the United States, sponsored by the Carnegie Endowment for International Peace.

Little Cumsee in Dixie. By Halsa Alison Kyser. Longmans, $1.50. Stories of a small black boy in the deep south, written for small white boys and girls in the north. There is no color problem in it, but much pure fun and kindliness. (Aug. 14.)

Pedro's Cocoanut Skates. By Esther Wood. Longmans, $1.50. An attractive juvenile with a setting in Manila. (Aug. 10.)

Unemployment Relief without Taxation. By E. Clark Burdick. Samuel R. Leland, 129 Park Row, New York, $1.25. The author, an engineer, deplores the fact that economics has hitherto lacked the exactness of mathematics and undertakes to remedy the defect. His solution for the problem implied in the title lies in the device of "purchase orders" which, without displacing money, would supplement the ordinary mechanism of exchange by an extended system of barter, privately controlled, for both goods and services.

NEWS *of the* CHRISTIAN WORLD

Noted Jewish Scholar Dies

Dr. Claude G. Montefiore Had Rendered Important Service to New Testament Study—Contributions of Refugees

(Correspondence from England)

LONDON, July 15.—In a time in which the new Germany is fired by a hatred of the Jews, it must be set on record how great a debt this country owes to its Jewish citizens. One of them, rich in years and in honor, died last week. Dr. Claude G. Montefiore was well known as an authority upon New Testament scholarship, as long ago as the 1890's, when I first studied theology. He was a Balliol man, who early began his rabbinic and New Testament studies. He was a liberal Jew, but it would be a complete error to think of him as indifferent to the faith of his fathers. He said: "All of us wear spectacles of one sort or another. It is only a question how deep is their particular color. I have, I hope, overcome the old Jewish difficulty of admitting that there is anything in the Gospels which is both excellent and new, and here I seem to differ from some liberal Jewish writers who, in knowledge, rank high above us. Nevertheless I am sure that my spectacles are colored to some extent by liberal and Jewish prepossessions."

But in his largeness and generosity of mind, and his saintliness and love of truth he made a great contribution to the religious life in this country, both of Jews and Christians. There was no man who can be more readily associated with him than his dear friend, Baron von Hügel. The baron was a Catholic and Dr. Montefiore a Jew, but they were both single minded seekers after truth; in the New Testament words, "received" one another. It was not in the realm of scholarship alone that the Jewish scholar served our nation; he was a great enthusiast for public education, and especially in the Southamton University College he gave unstinted service to this cause. We should be graceless if we did not acknowledge the debt that we owe to him.

* * *

Points to Contributions Of Refugees

Happily the illness of the king which was reported yesterday is not serious; there is no reason to suppose that he will be unable to fulfil his plans for the visit to France. The conference at Evian has been much discussed but in general terms; upon the principle that the other nations must not leave the refugees from Germany and Austria homeless and uncared for, there is agreement. But when it comes to practical measures, there is great hesitation. The most promising homes for them would be in South America or in the British Commonwealth. But so far as the dominions are concerned, they must speak for themselves; the suggestion that some might find refuge in Kenya has been made, but so far not with any authority. There is a feeling abroad that as a nation we have not done anything like so much as France.

There are difficulties in the absorption into a nation of professional men, and of industrial leaders, not to speak of workers in the ranks. But it is well to be reminded as we have been by Sir John Hope Simpson that the reception of these men and women is not an act of sacrifice. "In Great Britain," he says in the *Spectator*, "it is known that the flight of Jewish refugees from Leipzig has resulted in a marked extension of the fur trade in London." History teaches that those countries which in the past have harbored refugees have not failed of their reward. But even were liberality to demand sacrifice, sacrifice would be justified in an attempt to maintain democratic principles.

* * *

Churchmen Prefer Order to Peace

A manifesto has been issued by the Archbishop of York and many other leading churchmen declaring that "the maintenance of international law must, on moral grounds, come first." The government should take action to check outrages such as the bombing of British ships in Spanish harbors "not so much in defense of British interests as in defense of law." It is a paramount obligation, they say, to avoid general wars, but an even greater evil is involved in international anarchy.

* * *

Methodists to Meet In Hull

Hull, the city in which the Methodists will hold their annual conference this week, is a city with a great tradition in Methodism. I have reason to know something of that tradition for my grandfather was a Methodist local preacher in Hull, and from childhood I have known the strength and devotion of the church in that city. The president for the year is to be Dr. Wardle of Hartley Theological College. There will be meetings of very great interest to others no less than to Methodists. The Archbishop of York is to address a public meeting on "The Gospel in the Modern World"; Mr. Lansbury will speak at a conference peace meeting. The Beckly Lecture will be by Dr. Scott Lidgett upon "The Idea of God and Social Ideals," and the Fernley-Hartley Lecturer will be Dr. Newton Flew of Cambridge upon "The Idea of the Ecclesia in the New Testament."

* * *

And So Forth

The discussion of the "privilege" question last night in the House of Commons was robbed of some of its point by the ruling that until the report of the committee is received, it is not in order to discuss the action of the minister of war. There is however a general agreement that the privilege of the members of Parliament must be defended. We wait still the report of the joint committee.

The House of Commons firmly refused to agree to the more radical changes which the House of Lords introduced into the coal bill; it rejected the proposal, for example, that would have postponed the operation of the bill indefinitely.

EDWARD SHILLITO.

Accepts Call to Chicago Church

George Gibson of St. Louis to Succeed Douglas Horton—Tributes to Bishop Ivan Lee Holt

(Correspondence from St. Louis)

ST. LOUIS, July 20.—Dr. George M. Gibson, pastor of the Webster Groves Congregational Church for the past eight years, has accepted the call of the United Church of Hyde Park in Chicago and is scheduled to begin his pastorate there Oct. 1. During his ministry in St. Louis, Dr. Gibson has participated actively in many liberal causes as a member of the social justice commission of the Metropolitan Church Federation and the Civil Liberties League. Speaking in many places, he has encouraged increased relief allowances, peace demonstrations and better labor conditions. Originally ordained a Methodist, he served several churches of that denomination before coming to St. Louis in 1930. He will succeed Dr. Douglas Horton who has left the Hyde Park Church to become general secretary of the Congregational Church.

In this city, which has seen a number of its more prominent clergymen leave recently to serve in other parts of the country, it is not too much to say that the announced departure of this fearless young liberal has caused more than passing comment throughout the entire community. In an editorial headed "Chicago's Gain," the *St. Louis Post-Dispatch* had this to say: "The decision of the Rev. George M. Gibson to accept a call to the United Church in Chicago, effective Oct. 1, presages a distinct loss to this community. As a staunch supporter of the cause of civil liberties, he has sought to apply the teachings of his creed to the world about him. Those who know him are aware of his quickening influence, particularly among young people, and will greatly regret his going."

* * *

Two Killed and 255 Injured In July 4th Celebrations

With unregulated sale of fireworks, St. Louis once more placed itself among the cities of the nation whose record of destruction of life and limb celebrating Independence Day mounted to an appalling number of casualties. On the morning of July 5, two persons were reported dead and 255 were injured. Safety organizations had urged the passage of an ordinance forbidding the sale of fireworks, but opposition from merchants who had large stocks of fireworks for sale blocked the passage of the law. Faced by such a frightful toll, however, the board of aldermen quickly passed an anti-fireworks bill without a dissenting vote and the mayor signed the measure without delay.

* * *

Testimonial Dinner for Ivan Lee Holt

More than 600 civic leaders and church members gathered at Hotel Chase on the

evening of June 19 to pay tribute to the ministry of Dr. Ivan Lee Holt who was recently elected to the episcopacy of the Southern Methodist Church and is now resident bishop of the North Texas area of that denomination. Among those who spoke at the dinner were Frank C. Rand, industrialist, Dr. John W. MacIvor of Second Presbyterian Church, Julius Glaser of Temple Israel, Dr. George H. Tolley of Second Baptist, Dr. Fred M. Bailey, Methodist district superintendent, and Jesse W. Barrett, former attorney general of Missouri. Messages were read from Gov. Stark and other state leaders. Bishop Holt in his response voiced his wish for a closer cooperation of all Christian church bodies and envisioned the day when all Christendom would be federated or united in an effort to combat the evils of the modern world.

* * *

Pastor Dies on Operating Table

Rev. Edwards G. Stephenson, pastor of Immanuel Baptist Church, who was taken to the hospital after a sudden attack of illness, was called upon Thursday, July 3, by a young couple who were to have been married by him at the church, and at their request, he married them at his bedside, a ceremony which caused mild sensation with attendant newspaper publicity and photographs. The next morning, Mr. Stephenson died on the operating table at the Missouri Baptist Hospital.

* * *

Church Federation Plans Fall Rally

Announcement has been made by the Church Federation that a fall rally will be held in the Municipal Theater in Forest Park, Sunday afternoon, Sept. 5, at which Bishop Edwin Holt Hughes will be the chief speaker. An effort will be made to get all of the Protestant churches of the city to unite in attendance to prepare for the annual "Go-To-Church" campaign which will be held in October. Rev. Paul S. Durham of Union Methodist Church will have charge of the arrangements as chairman of the federation's commission on evangelism.

* * *

And So Forth

Dr. Wayne S. Snoddy, rector of St. Paul's Church, has accepted the call of the Church of our Savior in Mt. Auburn, suburb of Cincinnati. Rev. Theodore Braun has ended a 26-year pastorate at St. James Evangelical Church to become associate pastor of Zion Church in Indianapolis. Dr. Paul Press, president of the church federation, was honored recently at a celebration marking the 40th anniversary of his ministry at Friedens Evangelical Church. Rev. Paul Press, Jr., an only son who is pastor of an Evangelical Church in Wichita, Kans., preached the anniversary sermon.

Under the direction of the church federation, Protestant forces on the west and south sides of the city will hold series of Sunday evening union services. The west side churches will hold their services on the quadrangle of Washington University campus and the south side churches will meet on the lawn of the Carondolet Y.M.C.A.

Rev. Fred F. Mueller, pastor of St. Mark's United Lutheran Church, is the newly elected president of the St. Louis Ministerial Alliance.

BEN MORRIS RIDPATH.

Japan Hit by Storm Disaster

Worst Floods in 200 Years Bring Wide Destruction—Western Munition Makers Prolong War

(Correspondence from Japan)

TOKYO, July 5.—An almost rainless winter and spring has now given way to terrific storms such as have not been experienced in Japan for two hundred years. Landslides and cave-ins have caused many deaths, and in Tokyo alone 50,000 homes are now submerged. These troubles nearer home have momentarily taken the people's mind off the war situation that moves step by step along its inexorable way.

This week marks the first year's duration of the conflict, and everyone is asking how long it may last. The answer seems to be: As long as the munition-making Christian nations of the West continue to batten off the blood of these Oriental peoples, selling at a profit their materials and enginery of death with splendid impartiality to both sides. Circumstances determine the general leaning of support of each of the major countries, though they tend to neutralize one another and altogether promise another interminable, stalemate war of exhaustion. The Japanese see Russia in the north, England in the south and France in the west as the real antagonists who are supporting China like a firm tripod; while we who observe the popularity of the United States in this country know that it is not unrelated to the steady stream of supplies that may be said to be the life-line of this nation in its present undertaking.

In the meantime government overlapping and red-tape are being eliminated, finance, industry and trade are coming under more and more unified control, and by every organ of public opinion the people are being prepared for the real sacrifices in every-day living that must lie just ahead.

* * *

Better Trade Balance

When Finance Minister Ikeda took over the portfolio of commerce and industry it became possible to establish the "link system" by which permits for the import of raw materials are limited to those who are actually exporting the finished products. Thus the foreign trade balance is maintained and exchange is stabilized. Of course this deprives the people at home of many essential supplies—notably cotton, wool, leather, and rubber goods, thus far—and it will throw many out of work. But the people in general seem to understand and to be perfectly ready to pay this price for a sound economic foundation. For the first six months of this year imports have been cut by 69 per cent while the export figure is down only 38 per cent, with the result that the adverse balance of trade is scarcely more than one-half what it was a year ago.

The price fixing commission has set maximum prices for most commodities, and close inspection of retail shops is bringing enforcement. Some of the unemployment will be absorbed by the mobilization of labor, shifting operatives from the light to the heavy industries, and drafting farmers

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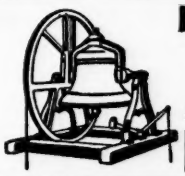

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for factory service. Labor battalions of men, women, and even boys and girls are being organized. All students and teachers must put in a part of the summer vacation at physical labor. In all these policies the ministries of education, home, and welfare are cooperating in apparent harmony.

* * *

Prepare for Exploiting North China

Foreign Minister Ugaki has now taken over the overseas ministry. This does away with one more center of friction in policy and permits the unifving of administration in relation to China—presumably the issue over which Hirota the former Foreign Minister resigned. It is expected that there will soon be set up a China affairs bureau under the direct control of the premier.

Overseas Minister Otani has resigned and is going to become the head of the North China Development Company. This is by all accounts a difficult undertaking, and one which Baron Goh and other big men in the business world have declined. Some of Japan's ablest educators, such as Dean Nasu of the Kyoto Imperial University and Dean Nagai of Formosa, are being sent to man the new university development in Peiping.

The members of the Christian delegation who went to North China to investigate actual conditions there returned much sobered by what they saw, and with a new awareness of the difficulty of any permanent solution on the present basis of military occupation.

* * *

University Calls New President

Doshisha University has called a new president. Dr. Toraji Makino is a Doshisha man trained at Yale. With a distinguished record in ministerial, philanthropic and educational work he should bring to this great institution the type of leadership it is seeking. His first address to students was a brave appeal for a return to democratic principles and for the development of individual character.

* * *

Open Moslem Mosque

The first Mohammedan mosque in Tokyo was recently opened with an imposing ceremony. Japanese *banzais* for Islam mingled with the Arabic addresses in praise of Japan on the part of the visitors from the Moslem world. General Matsui led the cheering. Leaders in the Jo-do Sect of Buddhism are promoting the use of a new handbook, *The Forms of Christian Propagation,* which in its introduction says: "If there is even a little we may learn from the Christians in the religious permeation of society we should gratefully recognize it." Discerning eyes see that the problem of a free faith in a controlled society will press as acutely upon the Buddhists in this country as upon the Christians.

* * *

Japanese Fundamentalist Leader Retires

Rev. Jyuji Nakada, bishop of the Purity Church, has so far yielded to continued ill-health as to settle his authority upon a commission of five district superintendents. He is a colorful personality, aggressive in evangelism and a sagacious organizer. Until the unfortunate split that occurred a year or so ago he was the dictator of the Holiness Church. CHARLES W. IGLEHART.

Swedes Hail Tercentenary

Illness of Crown Prince Interferes with Wilmington Celebration—Einstein Pays Tribute to Quakers

(Correspondence from Philadelphia)

PHILADELPHIA, July 11.—The tercentenary of the landing of the Swedes along the Delaware in 1638 provided another historic celebration that marked the religious foundations of America. Not even the terrific "northeaster" that drenched the participants could dampen the ardor of the welcome to the royal party when President Roosevelt dedicated the original Swedish landing place near Wilmington, Del., as Fort Christiana state park, whose monument, the gift of the Swedes, was designed by their most famous sculptor, Carl Milles. The Swedish contribution to colonial America, however, has long been remembered by four or five beautiful churches in these parts: Gloria Deo at Front and Christian streets; St. James, on Woodland Avenue, West Philadelphia; Trinity, Swedesboro, N. J.; Churchtown, N. J. In the festivities Prince Bertil made a capable substitute for his father, Crown Prince Gustaf Adolph, whose illness took him to the Columbia University Medical Center in New York for treatment.

* * *

Robert Jackson Dedicates Monument to Finns

In dedicating in Crozer Park, Chester, Pa., a monument to the Finns, who accompanied the Swedes to the Delaware and laid out their farms there, Solicitor-General Robert H. Jackson called America a mosaic of continually uniting and separating minorities, which, he said, "may be a weakness in terms of power but remains a strength in terms of liberty." A local typographical error had the royal party at a luncheon indulge in "deviled craps."

* * *

Dr. G. W. Davis Will Teach Theology at Crozer

Dr. G. W. Davis, of the Tenth Avenue Baptist Church, near the Ohio State campus, Columbus, O., graduate of Pittsburgh, Rochester-Colgate and Yale, has been named acting professor of theology to succeed the late Prof. A. Stewart Woodburne, at Crozer Seminary. Following Dr. H. Paul Douglass' survey, work next year in the department of homiletics and social ethics, under Dr. Gordon Poteat, will be integrated with the social situation in the industrial city of Chester, Pa.

* * *

Three Centuries of American Lutheranism Celebrated

Prominent Swedes and American Lutheran leaders spoke at a mass meeting celebration in Convention Hall of three centuries of Lutheranism in America, in recognition of the first Lutheran churches established here by Swedish settlers. In this commemoration the Swedish-Augustana Synod invited the Ministerium of Pennsylvania to cooperate. Greetings, which were to have been brought by the crown prince, were ably given by Prince Bertil. Responses were made by Dr. P. O. Bercell, president of the Swedish-Augustana Synod; Dr. Conrad Bergendoff, president of Augustana College and Theological Seminary, Rock Island, Ill.; Dr. E. P. Pfatteicher, president of the Ministerium of Pennsylvania; Dr. J. A. Aasgaard, president of the Norwegian Lutheran Church of America; and Bishop Edward Rodhe, of Lund, Sweden. The tercentenary hymn, written by the associate editor of the *Scandinavian-American Review,* Dr. E. B. Lawson, was sung. The benediction was pronounced by Bishop Gustaf Lqunggren of Skara, Sweden.

* * *

Dr. Albert Einstein Addresses Swarthmore Commencement

"The moral imperative is not a matter for church and religion alone but is the most precious traditional possession of all mankind," declared Dr. Albert Einstein of Princeton, world-famous German mathematician in a commencement address at Swarthmore College, Swarthmore, Pa. Paying his tribute of respect and admiration for the Quakers, he said: "Every man, if he has a concern for a better fate and a more decent conduct for the world, owes to the Society of Friends profound gratitude." Calling the dangers threatening the moral foundations of our social life "the most important of all human problems," he insisted that "restriction is justified only in so far as it may be needed for the security of existence. Everything really great is created by the individual who can labor in freedom. Today everything is dominated by the cult of success and efficiency and not by the value of things and man in relation to the moral ends of human society."

* * *

Judge Maris Upholds Rights Of Jehovah's Witnesses

Federal Judge Albert B. Maris of the circuit court, who last December refused the petition of the Minersville school board to dismiss the case of the two school children who as members of Jehovah's Witnesses had refused to salute the flag, has now ruled it unconstitutional to require school children to salute against their religious beliefs. Although appeal may be taken to the U. S. Circuit Court of Appeals and possibly to the Supreme Court, the decision reinstates the two pupils in public school and will have widespread effect. An active Quaker himself, Judge Maris stated that the father and his children "exhibit sincerity of conviction and devotion to principle in the face of opposition of a piece with that which brought our pioneer ancestors across the sea to seek liberty of conscience in a new land."

* * *

Seminaries Welcome New Accrediting

The American Association of Thelogical Schools in the United States and Canada, at its recent session at Emmanuel College, Victoria University, Toronto, Ontario, in its initial announcement of theological accrediting, out of the 47 seminaries so recognized throughout North America has accredited in this metropolitan area the following: Temple University School of Theology, Philadelphia; Crozer Seminary, Chester; the Lutheran Seminary at Mt. Airy and at Gettysburg; the Theological Seminary of the Reformed Church at Lancaster and at New Brunswick; Evangelical School of Theology at Reading; Drew Seminary, Madison, N. J.

CHARLES DANIEL BRODHEAD.

Church Warns Publishing Firm

Macmillan Threatened with Loss of Textbook Business for Issuing Book on Birth Control Methods

(Correspondence from Toronto)

TORONTO, July 5.—Editorial comment was recently made in The Christian Century on the efforts of Roman Catholic authorities to influence the press regarding news and criticism, so far as this might adversely affect the interest of that church. In Canada we have had a more radical extension of the same policy. A minister of the Protestant Episcopal Church, Rev. A. H. Tyrer by name, has been active in promoting education concerning birth control. Two years ago the well-known firm of Macmillan published a book of his, *Sex, Marriage and Birth Control.* While there were a few passages the terms of which prevented some friends of the cause from recommending the book, there was much matter which large numbers of people would find valuable, and it soon became a best seller. But Macmillan also publishes textbooks used in the Catholic separate schools; and since the Tyrer volume was commended specially to nurses it was brought to the notice of Catholic nurses and thus evoked the displeasure of the church authorities.

The publishers soon found themselves in a difficult position, as Mr. Tyrer admits, for he tells us that their future business in the publication of textbooks seemed to be imperiled unless Macmillan would dissociate itself from Mr. Tyrer's book. Expensive alterations had to be made on the title page and in the issuance of later editions. Mr. Tyrer appeals to Protestants against such influence.

* * *

New Presbyterian Moderator Dies

The Presbyterian General Assembly elected as its moderator the Rev. Dr. MacOdrum of Brockville, one who has spent two score years in effective work, mostly in eastern Canada. But as has happened on previous occasions, the election seemed to foreshadow death for within the month the moderator suddenly died. General sympathy with the church and the family has been expressed far beyond the pale of the Presbyterian communion.

* * *

Prison Report Sustains Church Criticisms

The credit of Christian churches as social leaders has rarely received more substantial recognition than is found in the report of a royal commission appointed to investigate the whole treatment of crime and its punishment in Canada. The churches had demanded such an inquiry, but powerful public men opposed the project as certain to be futile and expensive. It was treated as a sentimental weakening of the forces making for law and order. The commission was composed of men of manifest and obvious caution, wisdom and experience. Their unanimous report calls for the immediate termination of the services of those who have been for many years at

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the head of the administration and who are now declared to be the provokers of the riots which have occurred in every penitentiary.

The central proposals of the churches are adopted by the royal commission—a Central Federal Board controlling the whole prison system, the psychiatric examination of persons after conviction and before sentence, the classification of prisoners and distribution of them among classified institutions, the Borstal system for young offenders, the appointment of prison visitors who can serve as a voice for prisoners with a genuine grievance, and the treatment of confirmed habitual criminals on some basis other than that of having committed a particular crime. The whole objective of penal policy is to be reformative rather than punitive and vindictive.

* * *

Attack Disproportionate Clerical Salaries

Considerable feeling was evoked in the Toronto conference of the United Church when its committee confronted it with the finding of the Oxford Conference declaring that churches which tolerate wide discrepancies of salary for similar ministries hinder the Christianizing of the world. Another committee carried through a proposal for a General Council effort to collect from every congregation an amount proportionate to its own ministerial stipend, to lessen the distance separating that from the stipend of poorly paid ministers, and declaring the principle that the support of the ministry is a responsibility of the whole church whose authority invests the minister with ordination.

* * *

Dr. Cameron Remains at Yorkminster Church

The retirement of Rev. W. A. Cameron of Yorkminster Baptist Church, recently announced in this column is, it now appears, not to be insisted on by the minister. Arrangements are being made for the resumption after a period of rest of this most valuable ministry, an announcement at which people of all communions rejoice.

* * *

Dr. Bryce New Pastor At Metropolitan

The pastorate of the historic Metropolitan Church in Toronto, made vacant by the illness of Dr. George Dickson, has been offered to and accepted by Dr. Peter Bryce, the present moderator of the United Church. This acceptance will involve his retirement from the work of collecting the central fund by which the whole church is financed—a task which has occupied all his time since the union. While Dr. Bryce has previously been notably successful in varied pastoral fields, the constituency now to be served will be quite different, and the problems quite different from those of previous fields. But everyone expects the best.

ERNEST THOMAS.

Lutheran Membership Up 5 Per Cent

Figures released by denominational headquarters show that the number of communicating members of the Lutheran churches of the United States increased by almost 150,000 between 1936 and 1937. This represented an increase of 5 per cent.

Chinese Colleges Unite for Finals

Seven Institutions Hold Joint Commencement Program—Confer 280 Degrees—Dr. Yen Urges United China

(Correspondence from China)

SHANGHAI, June 25.—War is not often an ally of educational progress. But under pressure of the conflict which has raged for the past 11 months in China a new step was taken today toward realizing the long sought union of East China Christian colleges and universities. The gathering for commencement exercises this morning in the Grand Theater was a notable occasion. Some 280 men and women received their degrees from Nanking University, Ginling College, St. John's University, Hangchow College, University of Shanghai, Woman's Christian Medical College and Soochow University. One hundred eighty-six young men and women completed the middle school courses in these institutions. And the larger part of the graduating classes of the two Nanking colleges were graduated in Chengtu as a part of the union of Christian institutions which have migrated to the campus of West China Union University.

* * *

Greatest Academic Event In Chinese History

Today's joint commencement exercises were the greatest academic event ever witnessed in China. There was a display of hoods and colors on the platform that would have done credit to any of the leading universities in America. The main section of the big theater was crowded with the graduates in their black gowns; they were flanked on both sides by the middle school graduates in white. The assemblage was beautifully international in character, for American, British and Chinese interests have united in these schools, and all were represented in the exercises.

* * *

Speaker Appeals for United China

The commencement address was delivered by Dr. W. W. Yen. His "Appeal for Optimism and Leadership" was simple and straightforward. He saw a China, long weakened by self-interest and disunity, being welded into a strong nation in the fires of warfare, and appealed to his young hearers to make that consecration and sacrifice that their special privilege called for. Dr. Yen did not use this academic occasion to make a political speech; but he very adriotly reminded the nations among whom he has worked at Geneva for years, that there are treaty obligations and covenants which we still regard as sacred; and he appealed to the youth of China to make their country worthy of the trust that has been pledged by other countries.

* * *

'American School' Admits Chinese

It may not be out of place to refer to the commencement exercises which were held last week of the Shanghai American School. Twenty boys and girls were given their high school certificates. For the first time this largest American school outside the United States graduated a Chinese student. The battle for maintaining the exclusion act has raged for years. The bars were removed last year before the present war began, and the presence of more than a dozen Chinese students during this troublous year has been all to the good. The Peking American School has always admitted Chinese, but in both institutions the American tradition and atmosphere have been successfully maintained. Reciprocally our Chinese colleges now all receive American students, and among those who completed their medical course at St. John's University this year were a son and a daughter of missionary parents. They will serve interneships before receiving their degrees.

* * *

Cheloo Contemplates Reopening

During recent weeks I have been on the campuses of our two Christian Colleges in the northern part of the country, Yenching at Peiping and Cheloo in Tsinan. The latter has transferred all of its work except the hospital to Chengtu. However, conditions in Shantung are now relatively so quiet as to lead the university authorities to entertain some real hope of opening several departments on their own campus next fall. To an outsider such a decision seems to reflect the mind of Western faculty members who are still in Shantung rather than the best judgment of disinterested Chinese. It remains to be seen, of course, how much academic freedom can be retained under the dominance of a military rule. This is the problem already faced by the Yenching University. The papers have announced an agreement reached between the military diplomats and the university administration which is in reality a real victory for the school. In return for the assurance that the students will not engage in political activities they have been promised freedom from participation in any demonstrations such as the "Victory Parade" in which all the middle schools were recently required to march. President Stuart further has maintained, and is reported to have won recognition of his position, that as an American owned plant the university campus and buildings must at all time be free from search by military parties.

No one who has not been on these campuses in occupied territories can quite appreciate the strain under which the members of the faculty carry on their work. The humiliation to which teachers and students are being subjected is bitter beyond words. It is amazing that a conqueror does not recognize the process by which iron is driven into the soul, thus making his task of permanent conquest ever more and more difficult. Yet that is what is taking place in those areas which have fallen under the military heel.

* * *

Rural Mission Work Uninterrupted

Other phases of missionary work in the north are not having so difficult a time, for most of the rural areas are little more than nominally under Japanese control, and except for the disorderly state of the country due to absence of government or the presence of many roving bands of guerillas, brigands, local defense forces, and so forth, church work is carried on with compara-

tively little interference. This is in marked contrast to big sections of east China that have been laid utterly waste and the churches in not a few cases looted, burned, shelled, or occupied by troops, as described in an earlier letter. In the north gospel teams continue to hold successful evangelistic meetings, colporteurs are selling large numbers of Scriptures, churches (as in Tsinan) are said to be more crowded than ever before. Mission hospitals are carrying on, though in many cases seriously handicapped by lack of funds due to the migration of most of the well-to-do citizens and the impoverishment of those who remain. Further poverty is ahead, with vast areas flooded, and not a few fields being turned to poppy growing in Shantung. Where the 8th Route Army propagandists have been at work they are convincing the people that it is to their advantage to quit growing cotton which must be marketed to the invaders and grow grain which they themselves can eat.

* * *

Missions Being Adjusted To War Conditions

Early letters have referred to the lack of constructive planning on the part of missions which seemed to be slow in comprehending the magnitude and permanent character of the disaster which has overtaken their enterprise. Recent weeks have shown a tendency to face these realities and committees and surveys and group-discussions are beginning to point toward the possibility of deliberate adjustments. One such step has been taken by the medical commission of the National Christian Council with a view to meeting some of the urgent medical needs of the country.

JEREMY TRASK.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Extortion

(Scott Colton, Mary Russell) (Columbia) Ordinary, mildly suspenseful murder mystery, with college campus as setting, an unpopular proctor as victim, and the usual half dozen or more suspects. A planted clue points to hero, editor of college paper, who avoids arrest by trapping real killer.

For A: Mediocre. For Y: Perhaps. For C: No.

I Married a Spy

(Neil Hamilton, Brigitte Horney) (Grand Nat'l) More or less routine spy formula in British-made film, uneven in interest and acting, with action at times confused and incoherent. German-born heroine forced into French espionage becomes victim of German revenge plot leading to execution.

For A: Hardly. For Y: Doubtful interest. For C: No.

I'll Give a Million

(Warner Baxter, Marjorie Weaver) (Fox) Lively film with refreshingly different plot. Millionaire hero, disillusioned by parasitical companions, turns tramp and finds happiness with circus-performer heroine. His disguise leads to hilarious mix-ups finally straightened out in weak, burlesque climax.

For A: Fair. For Y: Amusing. For C: Probably amusing.

Ladies in Distress

(A. Skipworth, Polly Moran) (Republic) To rid town of racketeers, mayoress calls in former bad boy of town, now "big shot" city gambler, who is then regenerated in general clean-up. Melodramatic incidents quite credible, if not always coherent. Polly Moran's antiquated comedy quite futile.

For A: Mediocre. For Y: Perhaps. For C: No.

Little Miss Broadway

(Shirley Temple) (Fox) Shirley's singing and dancing given full scope in light, lavish musical comedy plot that takes her from orphanage to theatrical hotel. Appealing, amusing, preposterous by turns. Rhymed dialogue and courtroom turned into vaudeville stage provides hilarious climax.

For A: Light. For Y, and C: Entertaining.

My Bill

(Kay Francis, Dickie Moore) (Warner) Incessant dialogue and overdrawn situations dwarf story's human appeal. Plot springs from incredibly obnoxious behavior of widowed mother's three eldest, and loyalty of precocious youngest. Former desert her temporarily, but understanding soon brings reunion.

For A: Perhaps. For Y: Mature. For C: Doubtful.

Sky Giants

(Richard Dix, Chester Morris, Joan Fontaine) (RKO) Aviation drama with love triangle, the two heroes—air pilots and fast friends—rivals over girl. She loves cocky Morris, so Dix nobly steps aside. Aerial shots and activities of aeronautical training school afford chief interest.

For A: Fair. For Y: Rather good. For C: Doubtful interest.

Treasure Island

(Beery, Jackie Cooper) (MGM) Reissue of 1934 release, recommended then as "expert, realistic story, with notable beauty of settings and photography. Scenes of violence and bloodshed—faithful to story—strong for sensitive children. Beery's 'Silver' softened to crafty, good-natured rogue."

For A, and Y: Excellent. For C: Good but exciting.

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